UNITY

REFERENCE ONLY
BIBLIOTHECA
CHRIST MEMORIAL UNITY

PRIL 1946 15 CENTS

Health and Prosperity - - - 1
Charles Fillmore

Jesus and Judas - - - - - 7
Georgiana Tree West

Heal the Heart - - - - 12
Margaret Thorpe

The Quiet Shore - - - - 20
Zelia M. Walters

Following Him - - - - - 30
Clara S. McKee

Streamlined Living - - - - 39
Kathryn Sanders Rieder

I Found God There - - - - 47
Adora Gleam

Sunday Lessons - - - - - 56

Peace Be Unto You

Healing & Prosperity Thoughts

TO BE USED FROM

APRIL 20 to MAY 19

Healing: I praise and magnify the healing power of Spirit within, and good health is manifest without.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: With my mind's eye I see substance in Spirit, and prosperity is bountifully increased in my affairs.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page.)

UNITY

PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY

PUBLICATION, EDITORIAL, AND EXECUTIVE OFFICES: 917 TRACY AVE., KANSAS CITY 6, MISSOURI

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.

Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922.

SINGLE COPIES 15 CENTS—YEARLY SUBSCRIPTION $1

UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor* — GEORGE E. CARPENTER, *Associate Editor*

VOLUME 104 — APRIL, 1946 — NUMBER 4

Health and Prosperity

PRAISE GOD AND MAGNIFY YOUR GOOD

CHARLES FILLMORE

IN OLDEN DAYS a genius was not appreciated by his contemporaries.

"Seven cities warred for Homer being dead,
Who living had no roofe to shrowd his head."

A hundred years after the demise of Shakespeare a book was written devoted to English poets and the great bard was not even mentioned. Now a book is seldom published in which he is not somewhere mentioned or quoted. Either some persons ripen with age or some people have an inherent love for antiques.

This reverence for ancient authors is especially noticeable in Bible lovers. They pore over the symbolism of a civilization of cruder cast than their own and search for the fulfillment of prophecies that can be made to fit nearly every generation since they were made.

Bible events that plainly point to the past are

interpreted to fit the future, and references to man's spiritual unfoldment are construed as coming history. For example, Isaiah's oft-quoted 53d chapter, in which the experiences of Jesus seem strikingly described, is pointed to as exact prophecy. A careful reading shows that Isaiah was symbolically describing what had taken place in the spiritual unfoldment of the race. The whole chapter is cast in the past tense instead of the future. "All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all." Isaiah was describing the rejection by man of his spiritual genius, but there is no proof that he had Jesus in mind.

Bible authorities claim that the Book of Isaiah was written by two different authors centuries apart. Both were good commentators on their times, which some scribe observed and bound them together, and they became one book. So the first and second chapters of Genesis are said to have been written centuries apart, then some inspired editor found that they gave a sequential history of the creation and so grouped them in the book.

So we find that the Bible has its human as well as its divine side, and if destroyed could be reproduced by man, as Ezra is reported to have rewritten parts of the Old Testament out of his heart or inspiration.

Nearly all persons are under the race thought of their time as a controlling force, a force that masters their life and makes them physically feeble and finally kills them; when a very little analysis reveals that the years we count so abjectly have no power over us whatever. One of the biggest bugaboos of our

civilization is the fear of time. If fibbing about one's age is accounted a sin, some people will have a lot to answer for on judgment day. A little consideration shows that time is a thing of human invention and we become entangled in the meshes of its net without realizing it. So far as human relations are concerned we make time fit our convenience. We have in this country five standard-time zones by which the movements of the people are regulated in an orderly way. Then there is sun time, which may be observed by those who need it. The manager of the time observatory in England once told a London Times reporter, "We fake time." The author of Genesis evidently knew of this instability of time, so refrained from dating the beginning of creation, simply writing, "In the beginning."

Our understanding is that Einstein's deductions prove that the universe, including the earth, is disintegrating and will finally disappear,as Shakespeare says, "into thin air."

Thus the end of the world taught in the Bible is proved to be a scientific fact. But instead of occurring tomorrow or next year, science says it is billions of years ahead, also that the disappearance of matter is a transmutation into energy. Spiritually interpreted, this means that material things must come to an end, then will be ushered in what the prophet saw would take its place, a spiritual world in which time will play no part.

What we need above all things is a better understanding of reality and of our innate spiritual ability to understand and use it in daily living.

Our physical scientists are revealing so many new

resources for easy living that everything we desire will soon be provided by our merely touching a few buttons. If this way of the parasite should prove true civilization would end in the paralysis in inertia.

The prophecies of our scientists of what will follow when we apply the atomic energy that they have discovered are doubtless true of an experienced and spiritually powerful people but do not fit the capacity of our present race culture. For example here are some of the things that will follow the entry of atomic energy into our industries. It will supplant coal, petroleum, and the present electrical devices for producing power and heat. Agriculture and horticulture will be unnecessary as all food will be produced synthetically. The migration of tourists from one part of the country to another for climatic benefits will cease, as we shall make any desired climate anywhere on earth at any time. Even summer and winter will be obsolete as seasons. No one has as yet suggested it, but our astronomers will doubtless adjust the wabble of the earth and make it stand on its end in the air.

However our sanest scientists tell us that they have in the atomic energy discovered the dream of the alchemists of the Middle Ages magnified a million times.

In a recent lecture given before the New York Railroad Club by Prof. Richard M. Sutton, who has spent over twenty-five years in atomic research, he said that there was enough energy in a nickel to turn back and make flow upstream for a week all the water of the Colorado River that rushes over Boulder Dam. But he explained that science had not yet

gained control of this amazing energy:

"We have a lion by the tail, and if we are good lion tamers perhaps we shall succeed in making this new form of energy serve us instead of using it to knock ourselves out. We are dealing with a new and tremendous force of which we should stand in awe, because it is our own creation and we have the responsibility of deciding how it shall be used."

In his address Professor Sutton made one remark that is of special interest to metaphysicians. He said, "Don't be alarmed, because while I have been talking there have been a great many thousands of atoms exploding in each of your bodies."

Another professor of physics, attending a meeting devoted to that subject, threw a handful of rocks on the table with the statement that they contained ten thousand trillion atoms and that he had picked them up in the street. He also said that all matter contained atomic energy.

If this atomic energy is everywhere and, as Professor Sutton says, is exploding in our bodies continually, what are we doing about it? If it is allowed to explode without restraint or direction will it not eventually blow up the body?

We have long taught that the electrical force that the brain radiates in thought action is the source of the "strokes" reported by doctors. This atomic energy charges the ether or aura of the soul until it finally explodes in the body, like lightning in earth. Thus the driving force of the mind finally proves the body's destruction. The only remedy is thought control. The only safe control is that taught by Spirit. Worry, anxiety, and fear generate disintegrating

atomic energies which finally destroy brain tissues, and diseases of various kinds follow. Peace and harmony of mind and body is the remedy, and this can be found only by trust in God as the source and destiny of life. Praising and giving thanks to God for His goodness and love will control the atomic energy and magnify its action in mind and body. Praising and giving thanks to the Spirit of peace will bring peace of mind and harmony in affairs.

A Prayer

By Elizabeth Scott Norris

Dear Lord, please grant me patience with the little
things,
The trivial yet irritating happenings
That all too frequently are prone to rise and spoil
The day's tranquillity, increasing household toil.

Small, muddy footprints tracked across a shining
floor,
The jagged hole torn in a brand-new pinafore,
Harsh, unkind words from one too tired or too ill
For self-control. Please keep me calm and patient
till
I can remember with what fortitude You bore
The cross along a weary way and nobly wore
A crown of thorns. What matter these small things
to me
Compared with what You suffered, Lord, on Calvary?

Jesus and Judas

GEORGIANA TREE WEST

AMONG THE TWELVE who followed Jesus in His earthly ministry was one who is universally condemned and despised—Judas. He is the least understood of all the apostles; but when understood, he calls forth our deep compassion, and we see that the part he played in that last act of Jesus' earthly ministry was inevitable.

Who was this Judas? He was the last one called to the service of the Master. He was the son of one Simon, who is mentioned so frequently that he must have been a man of consequence. It is highly probable that Judas, being the son of such a man, was brought up to appreciate the importance of the material side of life. We know that he was the treasurer of the group that traveled with Jesus. It is reasonable to suppose that he was made treasurer because, being worldly-minded, he liked to handle money and drive a bargain. John says that he carried the money bag and pilfered from it; in other words, he was a thief. He was the one who found fault when Mary anointed the feet of Jesus with a costly ointment, saying, "Why was not this ointment sold for three hundred shillings, and given to the poor?" John tells us, "This he said, not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein."

Judas was the troublemaker of the Twelve, and it is quite evident that his fellow disciples had no

illusions about him. Why then did Jesus tolerate him? The answer must be that since He selected each of the Twelve because of the contribution he could make to his ministry, Judas himself must have played a necessary part in the great drama of Jesus' life.

As Jesus' fame reached its crest His enemies saw that He must be taken into custody secretly, because they feared an uprising of the people against them. It became necessary for them to be informed of His actions so that they might arrest Him secretly. So someone had to betray His whereabouts; and who should do this but the troublemaker of the group? We all know the story of how Judas betrayed Jesus with a kiss. At the moment of betrayal Jesus called him friend, saying, "Friend, *do* that for which thou art come."

There is something very strange about the whole transaction. The price of the betrayal was very small, so it could not have been done for the money. Judas had more money when working with Jesus. Another interesting point is his quick repentance. Having betrayed Jesus he sought to return the money and, heartbroken, committed suicide.

There are two theories of the puzzling situation of the betrayal. First, that Judas was disappointed when he became convinced that Jesus was not going to establish an earthly kingdom and so, frustrated and rebellious, decided to curry favor with the authorities. The second theory is that Judas honestly believed that when it came to a showdown Jesus would use His miraculous powers, enthrone Himself, and bring all the world to His feet. Becoming im-

patient, Judas may have tried to force Jesus' hand. Judas may have believed that he had Jesus' consent to go ahead with his plan, for had not Jesus said to him at the Last Supper that he was the one who was to betray him and then added, "What thou doest, do quickly?" The account in John goes on to say, "He then having received the sop went out straightway: and it was night."

The story of Jesus and Judas is more than the story of two men. To understand the character and actions of Judas we must realize that Jesus and the twelve apostles symbolize the soul and its twelve powers—faith, strength, wisdom, love, power, imagination, understanding, will, order, zeal, elimination, life—all passing through the process of regeneration as the soul makes its union with Spirit, the Christ self. Our Scriptures tell us that the last great enemy to be overcome is death; so the last power of the soul to be redeemed completely is life itself. All the other powers of the soul must be perfect before life can be perfect.

Judas symbolizes the unredeemed life forces of the soul. The key to the mystery of Judas Iscariot's nature lies in his name. Judas is the Greek version of the Hebrew word Judah. Judah or Judas means "life of praise and prayer," the spiritual expression of life. The word Iscariot means "man of hostile encounters." So Judas Iscariot symbolizes the life forces hostile to the spiritual nature, the unredeemed, unregenerated life forces.

The lesson for us in the great betrayal is that the soul, until it is cleansed of its last false beliefs, is being constantly betrayed by its unregenerate life

force. The life force must be redeemed through the sacrifice of the selfish personal ego. It is significant that Judas gave up his physical life *before* Jesus did. The Unity *Metaphysical Dictionary* describes Judas Iscariot as the sense consciousness, unredeemed selfishness. It points out that all that goes into the sense consciousness is selfishly appropriated and dissipated by this thief, that Jesus knew that He would be betrayed through this department of His being; for it is the sense consciousness that betrays man every day.

Jesus made no effort to defeat the act of Judas, for He knew that the sense consciousness (symbolized by Judas) is not to be destroyed; it must destroy itself! Redeemed by love it repents and this repentance is followed by the annihilation of the worldly, self-centered side of life. This must take place before the soul can make its demonstration of eternal life. To the mind familiar with the language of mysticism this is an absolutely essential sequence of events.

Ruskin says: "The sin of the whole world is essentially the sin of Judas. Men do not disbelieve in Christ, but they sell Him!" We believe in the things of the Spirit, but we desire the things of the flesh. These things are the price for which we sell our Christ. We may sell our Christ for a position that satisfies our ambition, using ruthlessness and dishonesty to get it. We may betray our spiritual nature for the favor of some personality, using lies and deceit; perhaps impulsed by jealousy. Oftentimes Judas in us betrays Christ for self-gratification; the inflating of the small ego through condemnation

and criticism of others. We may think of Judas as the "little me" rebelling against the "big I." The "little me" is always concerned with worldly things; it is the Judas in us, the urge of the life force demanding material things and selling our Christ over and over again.

Because of the cosmic nature of Jesus, everything He did and everyone connected with Him carries a symbology that is of deep spiritual import for every man. When we realize this truth we find ourselves greatly helped in following the path of regeneration that Jesus revealed as the only way to *conscious* immortality. The story of the betrayal becomes a personal lesson for each and every one of us. We understand Judas Iscariot as symbolizing that in us which is the custodian of the precious life forces for as long as we are functioning in the sense consciousness. When in the sense or Judas Iscariot state of consciousness the life force is used selfishly, robbing mind and body for the gratification of the senses. As the soul progresses on the path of regeneration, becoming more and more Christ conscious, the selfish Judas disintegrates and so relinquishes the custody of the life forces to the praiseful, prayerful state of consciousness that acknowledges the Christ.

In the ministry of the Twelve following the Resurrection Judas was replaced by Matthias. The name Matthias means "gift of Jehovah." Matthias symbolizes the lifting up of life, life given wholly to God. Judas Iscariot can have no place in the Christ-illumined soul; so as we follow the Christ way the Judas in us destroys itself so that Christ my reign supreme.

Heal the Heart

MARGARET THORPE

There is no duty we underrate so much as the duty of being happy.

TODAY THERE are many hearts in need of healing because of disillusionment, the loss of loved ones, or general weariness with life. No one can retain health and vigor if he carries around with him a broken heart. The heart must be mended, for out of it are the issues of life. Many would like to know just how this can be accomplished. It can be accomplished by anyone who has the will to overcome.

One of the first things to remember in our work of overcoming is that God is love. One writer states: "Life eternal is to know that God is love and that nothing can separate those who love. When we recognize this truth death loses its reality." God's love has great healing power. Practice going into God's healing presence and know as well as feel the thrill of His soft, gentle healing power. When waves of the old sorrow threaten to overflow the banks of your life, build a higher dike of God's love. Get closer. Never allow the old, sad thoughts of loneliness and sorrow to dominate. The Christ way of overcoming is the right way to follow. We must loose our loved one and let him go on in the spiritual realm. It would be horrible to think that we retarded our loved one's progress in the other land.

A story is told of a sorrowing mother who wept

constantly for her young son who had passed on. No one could comfort her, so she wept on and on. One night she had a dream in which she saw a long line of little children with beautiful, lighted lanterns. Her boy was in that lovely line too, but he was sad and had no light at all in his little lantern. His mother thought she said to him:

"Oh, Ronny, you have no light in your lantern, Son. Why haven't you?"

"Mother dear," he said sadly, "I keep lighting my lantern, but your tears put it out. I'll never have a light if you keep on weeping."

She awoke with a start as Ronny's sad face and the joyous procession faded from her consciousness. That dream taught her what no friend had been able to do. She who loved Ronny so much was actually hindering him. From that time on she never wept again.

Men and women who have passed through the crucible of sorrow do not want soothing syrup to lull them, but they want facts. What would be the sense in our continually taking pills for a pain when we can remove the cause of it? Now how can the sting be taken out of sorrow, and how can we be solaced and restored to a normal and happy condition?

Reason is one of the first weapons to use. Continual sorrow will make a person ill, really ill. Who would knowingly bring illness upon himself? That is a negative and highly undesirable condition. We want happiness, peace, and ease, not "dis-ease." We must comply with the law if we would reap good results. Your own thought power can do the trick

for you if you are willing to do your part. Wise old Marcus Aurelius said: "The happiness of your life depends upon the quality of your thoughts." Just determine to erase from your mind the clutter of sad thoughts, self-pity, lonely feelings, slights, and kindred things. You must clear out such thoughts before the good can come in. Now don't think you can do it without some effort on your part. It will mean constant, incessant toil for months. You alone can do this work. There are helps along the way. Yet each time the black wave of depression and sorrow comes you alone can substitute some opposite good and happy thought.

"Be strong and of good courage . . . for Jehovah thy God is with thee whithersoever thou goest."

The light of faith must lead you along life's pathway. Assurance about the future for yourself and for your beloved must shine daily in your thoughts. Remember Phillips Brooks said:

"You surrender a dear friend at the call of death, and out of his grave the real power of friendship rises strong and eternal in your life."

You love him more, and consequently the thread that formerly united you to your friend has become a strong cable lasting through all eternity, a guarantee of itself that sometime, somewhere, you will surely be reunited. The joyous lesson of Easter teaches us that real joy will come when we are willing to loose him now and wait for that glorious reunion which will come later along life's path.

There is something about regular, daily work that tends to make us forget sorrow. If we will learn to keep busy at something constructive, we shall receive

the blessings of lightened sorrow. If you have no work to do, get some. God expects us to work through or around every obstacle. None are insurmountable.

Get a new interest. Perhaps you don't like to work with plants, but for a person getting rid of sorrow that is one of the very best of hobbies. The growing plants are an emblem of God's life. Watch them grow. By and by you will give more and more time to it. It will eventually heal you. Your life will be better for this new interest. However it is best to take up something you have always wanted to do but never did. Then your interest will be genuine and there will be no lagging.

One of the finest lessons to learn is to put your hand in the hand of God and follow where He leads. Rest assured that His way is the right one. He will lead you out of sorrow. He will use you for His glory; He will build your life anew. He will find new interests for you, new work, and new outlets. Above all He will bring you peace if you will continually follow His leading. You will never err under his guidance. He will make a new man out of you and actually create a new life for you. Believe it, for it is true. Follow Him. It is like the old childish game of follow the leader. There are surprises along this road; blackness turns to gold, sorrow to joy, deadly weariness and apathy to interest. You will live again anew. Just follow Him. If you truly seek a way out of the morass of sorrow, you will find a solid place to put your foot upon, and once you have attained a footing, you will take another step and another until finally you have left the black marsh behind. The way

grows lighter, and your heart lifts up.

God uses many ways to wake us up. Sometimes He seems to take away our most cherished possession, and how we do screech with pain and frustration. God wants no idols near His throne. We must give Him all our love and allegiance if we would truly serve Him. Perhaps you did not realize that your loved one was such an idol. But he was. Now the way is clear. You will put your hand in the hand of God and give Him undying service. God must be first in your life if you would serve Him.

Cultivating happiness is a reasonable and natural course to follow. Everyone likes a jolly person. Even your digestion is benefited if you are happy when eating. Worry and sorrow tend to upset the digestive system and throw in poisons. Cultivate a pleasant table manner, and it will help you.

Reading Unity publications is one of the best ways of rising above sorrow or any other undesirable thing. They know the right way and will point it out to you. There will come a wave of peace and joy as you begin to get in tune from reading this helpful literature. You must do more than read. Let it sink in, study it, and meditate upon its truths. These truths will begin to take hold of you. Every day you need spiritual food, not just now and then. Daily meditation or practice of the presence of God will put you in the stream of cosmic life and happiness. "Seek, and ye shall find."

Charles Fillmore says: "The fact is that we cannot in Spirit be separated from those we love. They may be put out of the body, but their spirits continue to function and follow the desire of their hearts.

Thousands are being comforted by the simple affirmation: 'There is no separation in Spirit.' "

If you pass through this phase in your life successfully, there will come into it something higher and more worth while. You can be used for greater work when you have passed this personal hurdle. Your heart belongs to God now entirely and responds to His promptings almost involuntarily. The fences are down; there are no more hindrances to you when you have conquered sorrow. You have lost that sense of being deserted by those who should have stood by you in your need. When you started out to walk in the Master's footsteps, His life experiences pointed out the way to you. If you would drink of the cup from which He drank (and sorrow was one), then you needs must learn how to rise triumphant above this clog and hindrance.

In studying the poetry of mystics we find many great truths. One truth that all seem to have discovered is that there is no death. What appears so is only a shifting of consciousness, a moving into another room, so to speak.

In "Song Celestial" Sir Edwin Arnold writes:

Never the Spirit was born; the spirit shall cease to be never;
Never was time it was not; End and Beginning are dreams!
Birthless and deathless and changeless remaineth the Spirit for ever,
Death hath not touched it at all, dead though the house of it seems!

Nay, but as one layeth
His worn-out robes away,
And, taking new ones, sayeth
"These will I wear to-day!"

So putteth by the spirit
Lightly its garb of flesh,
And passeth to inherit
A residence afresh.

When our eyes are opened to all these great spiritual truths about death, how can we grieve for our loved one who has only passed from sight but who still lives? The truth about death can clear the air. Then we should go on our way of substituting joy for sorrow. The heart can be healed by recognition of eternal truths. Almost automatically when the mind is satisfied the heart falls in line. Its pain is forever eased. Life will go on more happily. Peace will come into our soul, and we shall be at rest. Thus the heart is healed.

God of the living, in whose eyes
Unveiled Thy whole creation lies!
All souls are Thine; we must not say
That those are dead who pass away,
From this our world of flesh set free;
We know them living unto Thee.

Released from earthly toil and strife,
With Thee is hidden still their life;
Thine are their thoughts, their works, their
powers,
All Thine, and yet most truly ours:
For well we know, where'er they be,
Our dead are living unto Thee.

Not spilt like water on the ground,
Not wrapped in dreamless sleep profound,
Not wandering in unknown despair
Beyond thy voice, Thine arm, Thy care;
Not left to lie like fallen trees;
Not dead, but living unto Thee.

I Am Content

BY THY GRACE, O God, lover of my soul, strength of my body, light of my life, I am sustained in my sorrow. My heart is at peace, for I am one with Thee. My faith has told me so. I draw nearer to Thee, dear Father, that I may be nearer to my loved one who is with Thee. Help me to know perfectly that life is eternal and death but a shadow that hides from my earthly sight the unseen world into which my dear one has stepped. Love knows no boundaries, and the love of my heart reaches into the beyond.

Thou didst not lose when Thou gavest this dear one to me, and I cannot lose when my beloved returns to Thine eternal home. "In my Father's house are many mansions." Still in the shadow of Thy protection, still in Thy loving care, only into another room has my dear one gone. This I know, even as I know Thou art ever watchful over me.

As to life in this other room, I trust that to Thee. I know that when the mists of uncertainty are fully lifted from my vision I shall see clearly into this room; know perfectly all that is now hid.

Help me, dear Father, to understand the mystery of eternal life. Some day I shall understand. Until then I am content to know that my beloved is with Thee, safe in Thine everlasting arms.—*Helen S. Carpenter.*

The Quiet Shore

AN EASTER STORY

ZELIA M. WALTERS

AFTER THE VISION had passed we sat silent beside the fire. Some of the food that we had been eating—that He had been eating—still lay on the flat stone. We should have been about our business, taking the fish into town, to the market. But we sat, not moving. Each word that He had spoken was written in my heart, and now I thought of something that must be done. I looked at the others. They were the elders, and I was but a youth. I wanted leave to speak. John was looking out over the water as if he were still seeing the Presence. It was he that had seen Jesus first and had known Him. But—yes, he was still seeing Him. Peter had covered his face with his fisherman's coat. It was wet, and he had sat near the fire to dry it. Thomas gazed down at his hands, brooding. James, the most practical of them, was looking toward the great haul of fish.

To him I spoke: "These things should be written down now so that not one word is forgotten. There are those of our brothers who should know of this. Malthus—he was in such despair after he saw the cross. He must know that the Lord is risen indeed and has talked with us."

They all looked at me then.

Said Peter: "What need to write? He will come again and will take us with Him. Then all will know, and there will be no need of written word."

I made bold to speak, for I was thinking of many things I had heard Jesus say: "But, Master Peter, there are no doubt things to be done before He takes us with Him to Paradise. Did He not say to you, 'Feed my lambs' and 'Feed my sheep'? The world is wide, there are so many wandering sheep. There is much to do if we would be ready to depart with Him when He comes again."

"The youth is right," said James with decision. "We have seen the risen Lord, but we must not sit here dreaming about this wondrous thing. He laid a charge upon us. We must be about our business. These things must not be forgotten."

"You write them, Peter," said Nathaniel.

"Nay, I am no scribe, but a man of action."

"Malthus needs to hear, and many others surely," I said.

"You write it, Azram," said John. "You have learned letters. If you write it today it will be a simple task."

Since no one else was willing to do it and I knew that Malthus should have the story, I said I would write it. Then they all should read and see that nothing was forgotten.

Then they arose to get the fish in the baskets. They said I should not help; I should sit and think what I would write when we got to the town, where I should find parchment and ink.

My thoughts went back to the beginning. Sometimes it seems as if my life began at the time when I first knew Jesus. All before that is like a far-off dream.

It was nearly three years ago that Peter had hired

me to help in his fishing boat. There was a company of them that fished together, Peter and Andrew, the sons of Zebedee, and sometimes other neighbors. I was there that day when Jesus came walking along the shore and said to Peter and Andrew, "Come ye after me, and I will make you fishers of men." As all the world knows now, they followed Him from that day forth. Only as they were leaving Peter gave into my hands the care of the boats and nets and the direction of the other two hired fishers. I gave a faithful stewardship, and thus I cared for Peter's family while he was gone. But there were days when we did not fish. If Jesus was anywhere near I used then to go and stay beside Him with the Twelve and those other disciples who hung on His words. I saw many of the wonders that He did. After I had seen the cripple walk at His word I went home and brought my young brother, who had had a withered foot from his birth. When Jesus saw him He spoke the divine word, and the foot was restored to strength. Ah, then our hearts overflowed with love and gratitude. What could we do for Him? We longed for some great and hard service, but there were only common little things. Still I walked with Him when I could. I heard His gracious words. Truly, never man spake as this man did. It was while I listened one day when He talked of what faith could do that I met Malthus.

"This word should go abroad to all our people," said Malthus, "aye, to all the world. If men could hear these words and know Him the world would be changed. Do you think He would let me carry the good news back to my town?"

"Go ask him," I said.

Then I saw Malthus in earnest converse with Jesus, and when my new friend came back to me he said, "He gives me his blessing and bids me carry the story wherever I can."

Malthus was in Jerusalem with me those last dreadful hours. As we looked upon the cross all his faith and courage were gone. "It is the end," he said. "There is no hope, no light, for men."

But now I could kindle the light for my friend. Added to all else, to me was given the grace of writing about Jesus' visit on that quiet shore.

We all knew Jesus had risen. Some had seen Him in Jerusalem, some in Emmaus. They had told us the story over and over, how He looked, how He entered while the doors were shut, what He said, and how He departed, no one seeing the manner of His going. No one knew when they would see Him again, but all who loved Him knew that He lived.

So came that night when we took the boats out to cast the nets for fish. If we were to go in the old way we must give heed to our work. It was a bad night for fishing. We caught nothing. With the first streaks of light in the east we started for shore. We all saw the man standing on the shore in the dim light. When we drew near He called, "Children, have ye aught to eat?" We answered, "No." He said, "Cast the net on the right side of the boat, and ye shall find."

Thomas said it was no use, but we threw the net anyway. Immediately it became heavy. When we tried to bring it in we could not, and had to drag it along by the side of the boat.

John said, "It is the Lord." I think we all felt the thrill of His presence. Peter threw his blouse over his shoulders and jumped into the water. He waded ashore, stumbling in his effort to make haste through the water. The rest of us held to the net and pushed the boat to shore.

I cannot express the joy and wonder of that moment when I stepped on the sand and saw Him standing there just the same as when He had walked the streets of Capernaum—no, not quite the same. There was no shining cloud of glory about Him as some have said in latter days. But there was something in His eyes. I saw the nail marks in His hands as He took up the bread. I looked up. His face seemed touched by light though the morning was misty. But then I think all of our faces shone.

"Come *and* break your fast," He said.

We looked where the little fire glowed. There were fishes cooking over the coals, and bread lay on the stone near by. We came to Him not speaking, our eyes worshiping Him. But what did one say to a man who had conquered death? He took up the bread, broke it, and passed it to us. Then after the fisherman's fashion He took up the fishes on a piece of wood and passed them to us. We sat down, still gazing, afraid to eat. He served Himself last and sat down with us. Then He began to talk, asking questions about common things. What had we been doing? Had we fished before this night? He said He thought it would be a fine day. At length our tongues were loosed, and we talked with Him. But we did not ask Him how He had come. They had seen Him in Jerusalem. Here He was on this lonely

shore of Galilee. And the bread and the fish and the charcoal for the fire!—now we were touching mysteries too deep for our understanding. We drew back afraid. Then we looked upon that familiar face and were set free from dread.

We arose from the breakfast. We must take the fish into town. What would He do? He was smiling a little as He stood in the midst of us. Then He said, "Simon, *Son* of Jonas do you love Me more than the others do?" Peter, perhaps remembering that night in the high priest's court, cried out with passion, "Why, Lord; You know I love you!" "Then feed My lambs," said Jesus. Peter looked at Him as if not quite understanding. And at once Jesus said again, "Simon, do you love Me?" And Peter's voice held anguish as he said, "Why, Lord, You know I love You." "Then be a shepherd to My sheep," said Jesus. Peter bowed his head. Then for the third time came the question "Simon, do you love Me?" Between the question and Peter's answer there at last flashed upon me the truth that Jesus was asking all of us that question; yea, that we all must answer it, not in words but with our life. Peter said, "Lord," You know everything; You can see that I love You." "Then feed My sheep," said Jesus, "and follow Me."

At one moment we were gazing upon Jesus, all of us trying to say that we did love Him and would follow Him anywhere, and the next moment He was not there. I heard the sharply drawn breath of the others. Then Peter cried out, "But He will come again." "Nay," said John, "do you not remember? He said He would be with us always. He is

here even though our eyes do not see Him. Do we not all feel His presence, His power!"

With the thrill of His presence still upon us we started toward town with the fish. Now I have come to know that thus it must be always. The common tasks of life must be done in His presence. So the light will shine through them too.

We were going up a rough path from the shore when suddenly a man appeared before us. He was a cripple. His feet turned upon each other as he hobbled toward us.

"Is He here?" he cried. "They told me in the town that you who knew Him had come here to fish. They said He had risen and that He might be with you. Tell me, tell me, is He here?"

The man's whole presence was a prayer. He had such need of Jesus. What could we say to him to ease the pain of his knowing that the Master was gone? Peter spoke gently:

"He was with us, but He is gone, but He will surely come again."

The man sank down in the path. "I came as fast as I could," he panted. "I came as fast as these twisted feet would carry me."

"He will surely come again." Peter could only say it over as if he were clinging to the hope.

"I came so far," said the man in monotonous tones, "from Abila. That would be a six days' journey for a man with feet to walk from Abila to Capernaum. Yet I came. Sometimes a traveler would take me up on his beast for a little way. Then I walked, or crawled. You see, Jesus once passed through

Abila and healed the sick and blind and crippled. One man came to my house beyond the hill and told me all about it. But Jesus was gone, and if I wanted to see Him I must seek Him. A person who met many travelers would say He was in Jerusalem, but then another would say He was in Galilee. So I waited, praying that He would come near again. Then when I was told He was in Capernaum I started out. Then while on my way a traveler from Jerusalem told me He had been slain by the Romans. He said: 'There is no hope left in Israel. Return to your own place, and die there in your pain.' But while I lay in an inn to get strength for the journey home, a man came and said that He was alive, that He had risen from the dead and had come to rule in Israel. So as I counseled with those by the way they bade me go on. Many of His disciples were in Capernaum, and if He had indeed risen from death, surely He would come to them. Is it too late? Is He indeed gone forever?"

"Hear me!" said Peter. "He is indeed alive. These eyes have seen Him, not once but twice and thrice. We know He will come again."

"But when?" said the man. "And where shall I wait to see Him?"

None could answer him. He saw that in our faces. In silence we took up our baskets to go on our way. His voice rose in a wail of despair. "God of Israel, have mercy upon me!"

"Let us carry you back to the town," said Thomas.

"No. I will lie here and die."

"Come now with us if so be we see Him," said Peter, but doubtfully.

"Master Peter," I said, "He bade you be a shepherd to His sheep."

"I will care for him. I will take him with me. He shall be my charge until the Master comes again. I will not forsake him," said Peter.

"It was not so that Jesus did with the cripples," I said.

"Peter!" cried John in a clear voice. "The lad speaks truth. See, Peter, Jesus was there upon the shore before we knew it was He. So He may be with us now, only we cannot behold Him. Did He not promise in the upper chamber that He would abide with us always, even when we did not see Him? He is here. I can feel Him near me. That is what Jesus meant when He bade us shepherd His sheep. We must not let one of these go unfed. Jesus is here to fill all needs. Christ will heal as He did aforetime. Call upon Him now!"

The passion in John's voice compelled. Peter reached out a hand as if he touched another hand beside him. In faltering tones he said: "We of ourselves can do nothing. But Jesus Christ heals you. In His name rise and walk."

The man sat staring at Peter.

"Get up," I said. "Do you not know that you are healed." I reached my hand to him and drew him to his feet. He stood straight and strong. He took a few steps, and then his voice was lifted to God with cries of thanksgiving.

So I wrote the tale when I came to the town that day. From the hand of Malthus it went among those of the brotherhood, giving assurance to some that might have fallen by the way.

Many years have passed since the day we saw Christ waiting as we came in from the night's fishing. On that quiet shore that morning I learned the truth that has been my comfort, my stay, my strength in all the hard experiences of life. Nothing has turned me back, nothing has made me fear. I know that Christ abides with me and that He answers my every call. He waited for us there that day to come and know Him, and so for all who seek He waits upon the quiet shore.

AT EASTER

Humble with emptiness and gray with dearth,
Swept clean by twisting tempest, now the earth,
Kneeling for absolution, knows within
New pulses where the chill of death has been;
Awaits a benediction, then grown bold,
Dons the rose-bordered robe, the ring of gold
The Father gives
The prodigal who lives.

Thus let me wait, feeling within the stir
Of new things growing where the withered were,
Feeling the tides of Easter flow across
My heavy consciousness of lack and loss.
Then let me stand, tall in the rain-washed air,
With lifted head again eager to wear,
Like spring,
The new robe and the ring.

—*Grace Strickler Dawson*

Following Him

CLARA S. McKEE

And Elijah came near unto all the people, and said, How long go ye limping between the two sides? if Jehovah be God, follow him; but if Baal, then follow him.

THE MEANING of the name Elijah is, Jehovah is God, or Jehovah God. It also refers to the spiritual I AM *of* man's consciousness. Baal means "lord" or "master." The ancient Hebrews applied the title to things formed (the material) instead of the formless or spiritual. So Baal represents the human or finite, in contrast to Elijah, the spiritual.

Today, as in Elijah's time, the Spirit within each one of us is saying, "How long go ye limping between the two sides? if Jehovah be God, then follow him."

We think of following a person as going behind him in the same path; but God is not a person and our following Him is not so much a physical action, although it does lead us into many acts of love and kindness. It is a mental action, a following with our thought.

The idea that God is in one place and we in another has caused all our difficulties; and to overcome these we must learn to realize that there is no separation, that God is here and He is there, one and the same.

Learning to experience this realization is the following that we are to do. The divine plan is

progress. There can be no standing still, and the place where we make this progress is in our mind. It is a matter of choice and the choice lies entirely with us.

"Choose you this day whom ye will serve."

There is no escaping the fact that we build our life and our environment by the way we think. Our thoughts do create. We hear people say they have no creative ability. Such a statement is made only because of a lack of understanding, for we are constantly using our creative ability. We may not like what our thoughts have created, but that does not alter the truth. If this ability is being used in making little mental merry-go-rounds on which we ride in the same little circle day after day, then we are like the child who had just ridden on a merry-go-round to whom his mother said, "You spent your money and where you been?"

Someone may say, "But my work is just routine—it's nothing but a merry-go-round—only I see nothing merry about it."

The outer expression may be a routine that has to be done over and over; but our thinking doesn't have to be that. We decide the way we think about our work, and this will determine how long it will be uninteresting routine.

We can go forward if we are willing to make the effort. The path God makes for us to follow is straight, well marked and well lighted:

"Thy word is a lamp unto my feet,
And light unto my path."

We know the Lord is God. He is visible in the harmony of the universe. That there is a higher in-

telligence is very apparent in the fact that man is searching constantly to find out the truths of the universe. After all the years of his development and his research and in spite of great accomplishments, man is still seeking to understand what infinite intelligence has done and is doing.

Divine intelligence! The presence of God! Let us follow Him and learn from Him of the kingdom of heaven and its joys! "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy may be in you, and *that* your joy may be made full."

Since God is infinite, the number of paths to Him are infinite, and your path may not be mine nor my path yours.

His gifts to us are freedom of choice and the ever-present mind stuff or substance. This substance and the ideas we receive from it are the warp and woof from which we weave the fabric of our life on the loom of our mind.

Are we weaving a strong, sturdy fabric of beautiful design, Or is it strong in some places, weak in others, with knots and bunches and several different patterns?

Until we realize that our life is patterned after our thinking it will probably be the latter way.

When God told Moses how the parts of the candlestick in the tabernacle were to be built He said, "And see that thou make them after their pattern, which hath been showed thee in the mount."

God has given us the pattern, and we receive it when we go up in the mount; that is, when we rise

in consciousness so we can see and understand what He wants us to do.

Until we have practiced we have not learned to go straight up this mount of high consciousness. Instead we have to rise by degrees like the road up the mountainside, which has hairpin turns that make each strip of road a little higher than the one below it.

There are two general ideas upon which we can start to build this path in which to follow Him up the mount.

One is to learn to see God, the source, back of all visible forms, and the other is to learn to see Him in all people, including ourselves.

Paul said, "By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear."

We should try to find our oneness with the essence of all visible things, to look past the form and see the formless, the Spirit that is its foundation. This is the Divine Word or Logos.

Instead of seeing the sky, sun, moon, stars, and earth as things, we should contemplate over and over the wonder of them: the mystery, the harmony, the precision of timing and smoothness of operation that never through all the ages has varied. There is something far more wonderful back of the visible creation than our minds have been able to grasp.

In the earth itself, in the mountains, the rocks, and the soil in which vegetation grows there is a cohesive force that holds all together. The Psalmist says, "the strength of the hills is His also."

We do not live in a world of things, for all visible forms are the outpicturing of ideas; and so we can follow Him by seeing Him in all the things we use every day. Every visible form was first an idea in mind.

Before we can have a house someone has to think a house. Someone has to think the wood, the plaster the nails, the plumbing, the screens, and all the things that go to make up a house.

Our furniture, clothing, and everything we use evolves in the same way. Someone has to think them first.

Then where do the visible forms come from? Our tables are made out of wood, and the wood comes from trees. Trees come from seeds, and seeds have within them the divine spark of life that gave them power to become trees. Our cotton curtains at our windows can be traced back to the same spark of life in the cotton seed.

Nylon is made of coal, air, and water. Aralac, a new fabric, is made from the casein of milk. And the wonderful things to be made are only beginning; but no matter how wonderfully or beautifully man is able to turn these visible things into new materials, into homes or furniture, their source will always be the same. "The things which are seen are temporal; but the things which are not seen are eternal." God is at the foundation of every visible form, and we follow Him by looking past the form to the reality that caused it to be.

After we have followed Him by seeing Him in His creation we shall come to the time when we realize that He is within ourselves and in every-

one. Our purpose in being here is to express His attributes. We cannot express anything that is not already within us; so we must realize that all we would like to do or be is ready to unfold from within us. The command is "Ye therefore shall be perfect, as your heavenly Father is perfect." This seems so far from being attainable; for as Paul says, "the good which I would I do not: but the evil which I would not, that I practice."

No matter what we want to accomplish we must give our attention to it if we would be successful at it. We cannot learn to be a good mathematician by thinking how nice it would be to be a mathematician and then spend our time reading novels and working crossword puzzles. Neither can we learn to express Him in our life and see Him in the lives of others only by thinking how wonderful it would be if we could be like Him, while we continue in unkindness, hatred, and lack of interest.

If we are to reach the state of consciousness where we really do the good that we would instead of the evil that we would not, we shall have to practice and practice. We shall have to put up little signboards all along our path to remind us that "God is good and God is all."

But when we do have our times of failure to reach the perfection we want to express we must right the wrong as best we can and then leave it and go on. This leaving our mistakes behind is difficult for most of us. We have a tendency to carry them with us by being remorseful. Being remorseful is not following Him. Forgiving ourselves as well as others is essential to progress, for we must keep our eyes on

the lighted pathway and follow the light.

"Let this mind be in you, which was also in Christ Jesus." To let it be in us is the secret of progress. If we let the Christ mind be in us we shall be so filled with love for everyone that we shall find it easy to express this love and to see the Christ in others.

It is not always easy to let this mind be in us. We have looked at appearances and judged by them for so long that we often fail to see the perfection that is always at the source. It is there in the same way that the divine idea is present in the seed, and it brings forth according to the true pattern in due time.

It is by meditation, consecration, and communion that we find results being made manifest in our life. It requires action, a definite doing, an active and persistent control of thinking.

Often our negative thoughts seem to be stronger than we are; but if we go deep enough in our desire to find Truth and express it we shall find that Truth is the strongest.

Elijah asked the prophets of Baal to prepare their offering and light no fire under it, but to call upon Baal to send fire for the burning of the offering. They prepared their offering and called upon Baal all day but no fire came. Then Elijah prepared his offering and even had water poured over it not once but three times so that everything was saturated with it. Then he called upon God to furnish the fire to burn the offering. The fire came. The offering was burned and all the water around it was dried up by the heat of the fire.

If we seek sincerely and steadily enough to follow God the fire of Truth will burn out all the negative ideas and experiences from our life. The power is here within each one of us. It is for us to follow Him until it is revealed to us.

The Bible is full of promises for those who follow Him. Often we repeat them glibly but fail to get their meaning.

"Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

Jesus said, "The kingdom of God is within you." So we seek within ourselves for this seed, this divine spark of perfection which is the Christ within us.

"Love therefore is the fulfillment of the law."

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like *unto it* is this, Thou shalt love thy neighbor as thyself."

When we learn to love Him and follow Him so sincerely that we can say,

"As the hart panteth after the water brooks,
So panteth my soul after thee, O God,"

then it is that when we ask we receive, we seek and we find, we knock and it is opened unto us; for then we are truly asking in His name, having made our souls one with His nature. His promise is that if we ask in His name we shall receive.

Even before we ask we receive, because He knows the desires of our heart, and He has said, "Before they call I will answer; and while they are yet speaking, I will hear."

Surely the results are worth the effort, and they

begin to show as soon as we seriously put forth the effort to reach Him. He does not require perfection expressed in us before He responds. As we give so we receive.

The path to the kingdom of heaven consists of such small steppingstones as these; for the kingdom is a realm of divine ideas; a state of consciousness attainable by any and every one who cares to put forth the effort to attain it, who loves enough to want to follow Him who is love.

"Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. . . . and the God of peace shall be with you."

I Will Have Faith

Why should I doubt the Father's loving care?
The sun by day, the moon and stars at night,
Eternally are kept upon their course,
And every bird is guided in its flight.

Should we, His children, in His image made,
Be less to Him than budding flower or tree
That grows serenely, trusting to His care?
I know my Father will provide for me.

—ANN BUELL STARK

Streamlined Living

ACT, BELIEVING: MATCH THAT ABILITY WITH EFFORT

KATHRYN SANDERS RIEDER

NOT ONLY DO WE need to shed worry, take heart, receive the promises and expect God to help us; we need to act, believing. The two must be in perfect co-ordination, just as the motion picture synchronization between sound and picture must be perfect if a distorted effect is to be avoided. So in our work and play we need to team action and belief. For our action really is our belief. We may pay lip service to a different course, but what we do discloses our real conviction.

It is our acts that convince other people. They realize that as we act so we are. We see it in others. The person who keeps telling us about wanting to write us a letter or phone us or come to see us, but who never gets around to doing it, fails to convince us even of the strength of his desire.

Every music teacher, every literary counselor, every artist knows the great numbers of people who say they want to learn skill in these arts, yet they miss lessons, they let everything else come in the way of spending time to bring about this end. The teachers know what the pupils often do not: that they do not want this at all. They merely think that they do. They are not ready to act, believing that they can accomplish worth-while things if they try.

One woman said that above everything she wanted friends. Those who knew her doubted that.

Certainly she never acted as if she believed that it was possible for her to have friends. She stayed to herself as much as possible. She interrupted others when they started to answer her question about what they were doing. She tried to interest them in the important things she was doing. She said that she was their friend but she never convinced them.

Regardless of good intentions, we must act with belief to free our God-given ability. From earliest childhood we learn by doing things, learning most swiftly when we need a certain skill. At such times, because of our need and because we are convinced of the desirability of learning and of our ability to learn, we often surprise even ourselves. We act, believing, and we usually attain a degree of success.

In school we learn another valuable habit. We learn to set aside false tries when we fail to reach the intended mark. We try again and confidently expect the result of our continued industry to be better fruit. As we leave school behind we often pick up a sense of false pride about acting. We act as if we must not try unless success is assured. We seem to feel that we ought to be educated now, that we ought to have "arrived" in all senses of the word. We are often careful to maintain this fancied status, and thus we are robbed of the marvelous consciousness that we can always try again.

Stanley G. Jacobs points out, in *Weekly Unity,* that this need not be. "Do not regret the mistakes of the past," he urges, "but rejoice that you have learned from them and can now go ahead in faith and with enlightened understanding. Do not let a sense of futility rob you of your divine right to make a new

start. Where there is life there is hope, and the only real mistake is to give up, to yield to indifference or despair.

"Each new day is a new opportunity to live according to the best that is in you. Each day you are born anew. You can begin where you are and forge ahead. Do not think of how you have failed but of what you can achieve. Allow no person and no imp of your own mind to discourage you or cause you to deny the power of God that is your assurance of victory. Forget the past. Begin today, and each new day will be more splendid as you think and act in harmony with your highest self."

What a lift this knowledge gives us at once. It prepares us to act. As we act we grow, for to act, believing, is to act with power. To many wise people life is not to be lived with even happiness as its goal. They feel that growth is a far better aim. While the two may not coincide the difference is subtle. A larger vision enables us to see through many experiences, to know fortitude and even inner cheer, because we make of everything a factor to contribute to our growth.

Events of recent years have placed a high premium on our ability to grow as individuals. By living up to this possibility many have tried jobs that once seemed beyond them. They often found that they could now handle them easily.

One man had left teaching because he felt that he was a poor disciplinarian. He felt that co-operation was given him unwillingly. He was conscious of his tense, all-out effort to get what should have been present naturally and accepted as a matter of course.

He was much against going back to teaching since he had been successful in another line.

However men in his line were needed and he believed it to be his duty to help in the job of training young people. He went back to the work with a hearty laugh, with a buoyant gusto for details. He made his rules and acted, believing that they would be accepted, and proved himself one of the most capable persons ever to hold the position.

The young people admired him, and things went smoothly. He gave the young people their choice and carried out the rules. It all seemed to work perfectly. He could not understand why he had ever made a problem of it at all. He told a friend that he literally never worried. To look at him was to be sure he was not exaggerating. His growth had come because he had established his habit of acting, believing.

We can do this at times by seeing our problem in a new way. One woman said once that she never had any really big problems but that the little ones she had certainly kept her occupied. She had the pressing problem of buying gifts with little money. She had no skill with her hands to contrive those attractive gifts that some women make. She resorted to hunting through odds and ends at bargain counters, looking for the biggest trinket she could find for the money, hoping her gift would thus look more impressive. But she disliked the chipped or shopworn articles heartily.

One day as she set out with her gift list it occurred to her that she was acting without belief, without confidence in her means or ability to choose suitable gifts. She began to think of people's gifts

not as obligations but as chances to please them. What if the gift didn't look large? Her step quickened. For a rather staid, sober, musician friend she found a small, cheery trinket, the figure of a small boy playing a horn and another boy playing a drum. It was impossible to look at their energetic pantomine without smiling. She selected similar gifts for other friends. Never had they been so appreciative. She saw the wisdom of acting on her real belief that she had enough money to provide gifts that would bring pleasure to her friends.

Of course we do need to match ability with effort. We know that all have some ability. We may think of those who have physical handicaps, and no one would deny that theirs is a more difficult job. Yet how often they are the ones who possess the qualities of faith and courage that point the way to the rest of us. Indeed we may wonder whether they are not more normal than those whose mental attitudes are so twisted.

One courageous man's example comes to mind. Upton G. Wilson has spent over thirty years in bed, yet he supports himself, as he has for years, and inspires many with his unbeatable wisdom. It did not all come easy. At twenty-three he had a fine position and a promising future. Then he was forced to discharge a camp cook for drunkenness. The disgruntled employee shot him. One bullet caused paralysis, immediate and complete, from the waist down.

Not expected to live, he was nursed with loving care by his family. When it became evident that he would survive he faced the prospect of a lifetime in bed, not an easy thing at twenty-three. When he was

able to get his mind off his physical condition a little he did some very straight thinking. Many things he could not do. But he set about matching the ability he had with effort enough to bring a truly outstanding result.

He decided that if he was to live he would be self-supporting. He had the use of his hands and his head. He could turn in bed enough to learn to type. He decided to learn to write. He began taking magazine subscriptions.

The result? He established, with the aid of his niece, a magazine subscription agency that has been most successful. He wrote a newspaper column for twenty years and it achieved wide popularity. He was forced to give this up only because his agency demanded more time.

This man, who signs himself "thirty-two years in bed and still an optimist," says: "Many of us expect too much of others and not enough of ourselves. If we have to do them we can do many things we didn't think we could do. Indeed we can, if we are forced to it, learn to like to do the things we thought we couldn't do."

What a challenge this provides to match the ability we have with the effort needed to build better lives. It is the balance between ability and effort that we very often fail to establish. At times, when we feel we are short on ability, we may strike the successful balance by adding more effort, just as children of unequal weight learn to use the teeter-totter by balancing each other at various distances from the center. Most great men have been very humble in judging their abilities. They have not felt

that they had great personal gifts. They have felt that they had enough to accomplish good work if they gave the needed effort.

George Washington Carver, whose life story provides so many inspiring examples, continually gave the credit to God, telling of his daily and hourly dependence on God to show him the way. He never felt himself to be a great scientist, as others did. He merely began striking the balance between ability and effort, keeping in mind the benefit he wished to bring to others.

We recall the simplicity with which van Gogh began his artistic work. He was in London preparing to be a minister. He had not planned to be an artist. As he sat in his poor little room writing a letter to a younger brother in Holland, he looked out the window. It was twilight and there was a slender lamppost and a gentle evening star. In his letter he told the beloved brother how beautiful it was, and then because words could not hold its beauty for him he made a tender, exquisite little drawing of it on his cheap ruled paper.

A writer, recounting this incident, says the important thing is the feeling of love and enthusiasm for something, and the desire to share its beauty or worth with others.

This explains much in the results obtained daily. A home in which the mother seeks the happiness and development of those who need her is a different home from one in which work is done grudgingly. When the really inspiring work of building human happiness is matched with effort it is on its more realistic level. No matter what the work to be done,

it can benefit from the matching of ability with effort, from a person's acting with belief. Not only does such a person perform his own part well, he releases others to produce new inventions, new works of art, new developments in the building of world brotherhood or the doing of the particular task for which they are best fitted. They join thus in contributing the good things of life to generations of men yet unborn.

EDITOR'S NOTE—This is the third of six articles by Kathryn Sanders Rieder. The fourth will appear in May UNITY.

IN UNEXPECTED WAYS

Della Adams Leitner

God meets my need in unexpected ways;
  So many times when there has seemed to be
  No help to meet my dire extremity,
He proved that in His mind are no delays.
He does not fail to aid, supply, and bless;
  And I have learned to trust His perfect will,
  Nor seek to urge how He should best fulfill.
In this faith I find freedom from all stress.

So knowing that His promises remain
  Eternal, sure, I keep them in my heart;
  And by the strength and wisdom they impart
Courageously I face my tasks again.
  This is my comfort in these trying days;
  "My needs are met in unexpected ways."

I Found God There

ADORA GLEAM

OUR CITY FRIENDS said good-by with tears in their eyes and admonitions, as if we were going into enforced exile or were blindly walking over a precipice to everlasting doom.

To be sure, we had always been city dwellers. And now my husband was assigned to a railroad job on the desert, a very desolate desert, with fifty miles to travel over dreadful roads to buy groceries.

Our house trailer was overloaded until it creaked with household goods and supplies that we thought we should need in our new desert home. We were intrigued by the adventure until we came to a section of the road that had been washed away. With rocks we built tracks for the car. Once the trailer slipped off our "homemade" road and we should have had to abandon it had it not been for my husband's clever maneuvering, which pulled it out.

In midafternoon we arrived at the desert camp. How could we live here, I wondered to myself, as I looked about at the most barren desert I had ever seen. Even the greasewood was stunted and the dried-up sagebrush cried out for a more merciful climate. Later we learned it was the most despised spot on the run.

Our friends' warnings, "You can't take it," "The heat and loneliness will drive you out," "You will find the blinding sandstorms unendurable," recurred to me as we looked at our new home, an ordinary

stucco bungalow, not too formidable from the outside. Mountains, real mountains of tin cans and debris, constituted the backyard.

In the distance mountains of white shifting sand and sand in the ravines and canyons of the black rock mountains prophesied sandstorms to come.

As to the interior of the house, I will not burden you with details except that we took out carton upon carton of tin cans and bottles from the cupboards and back porch and wheelbarrowfuls of rubbish that had been piled in the closets and strewn throughout the rooms. It took us a week of scrubbing and re-scrubbing with hot soapsuds before the house had become sanitary enough to live in.

The steam plant in which my husband was to work was even more completely indescribable. But he pitched right in and cleaned it. The supervisor was amazed when he stepped off a freight train and was confronted with the surprising improvements. He admitted he had never been able to keep a pumper at this water stop before; it was the jinx stop of the line. He had hired twenty-nine pumpers in thirty days.

The night man at the plant told us we were foolish to clean up the place. We would probably be transferred in a fortnight to another mountain of dirt and tin cans and it would all have to be done over again. We went right on cleaning.

When the rooms were ready we arranged the furniture and then washed the windows. Our minds and hearts brightened as we looked out through the clean, shining windowpanes. It gave me courage to proceed to the next job, washing the woodwork.

In the meantime my husband sent a requisition to the company for paint. There was plenty of cleaning and recleaning to keep us well occupied until the five-gallon cans of paint arrived. The floors we did a bright blue. What an innovation compared to the dull drabs, grays, and browns in which the floors had been previously painted.

When the sun slipped down and cast a glow of rose on the mountain peaks, we could see that God with His cosmic paint brush had played His part perfectly in beautifying this desert spot. We decided we would co-operate with Him and glorify it too.

When the boss complimented us on the improvement we had made with the paint brush, we asked him for a painter to tint the walls and paint the woodwork. He said there was such a shortage of workmen that he could not send anyone for a number of months. But he volunteered to furnish the material if we would do the work. We agreed, and the results were gratifying. A caterpillar arrived one day, and in a few hours the backyard was as smooth as a floor. All the tin cans and debris disappeared.

I could not have remained in this vast desert wilderness without a friend to whom I could turn daily for advice and counsel, a friend whom I knew would guide aright my footsteps and direct my efforts in the right direction. Each morning I spent an hour with this friend: *Daily Word.* First I read the lesson through. Then I reread it carefully. The third time I pondered each sentence. I looked up the Bible reference and read additional verses. I often supplemented the lesson with the 23d Psalm or the Lord's prayer or *The Prayer of Faith.*

With the sound of a sudden big blast one night, we knew we were in the midst of a desert "zoom." The sand flew wildly and drummed against the windowpanes. My husband turned off the steam boilers and sought refuge in the house. In this tightly built house, with all the windows closed, we choked with dust that the madly whirling wind sifted in around the windows and doors. Wet towels held over our faces eased our burning eyes and prevented us from becoming smothered by the dust. The passionate, crashing wind subsided into a gentle breeze the next day. We cleaned out the sand it had left with us on its travels the night before.

I sent a money order to our former center ordering a year's subscription for all the Unity magazines. I wanted to find out if there wasn't something better for us to experience.

Four wild burros that previous workers had captured inhabited the camp. When Skeeter, the baby burro, was found he was starving. He was all legs and ears, which suggested a mosquito; hence the name Skeeter. Jacky was just about three months old when we got there. He demanded three cans of milk daily so that he could grow and wax strong, as young donkeys should. He was a pampered, pouty little fellow that slept with his head against the steam boiler at night. Do-Do was a full-grown donkey. He was a tease, pushed or tried to push us off the road when walking, nipped at our fingers or our arms or kicked up his heels too close to us. Jim, not yet full-grown was a grey, ragged, self-sufficient burro. He grazed about for his food, always alone, very much of a hermit.

We took nice long hikes in the daytime along the roads and open trails. I had been strolling along the railroad track in the evenings until the boss warned me that snakes are attracted to the heat that the rails absorb from the sunshine. At night they crawl to the tracks to bask in their warm radiation.

The extreme heat of the desert made me think I was the suffocated filling of a sandwich. Sandwiched in between "slices" of burning heat, was I!

So my husband lined a big wire box with wet excelsior and installed a fan. This propelled by a little gasoline engine kept our living room delightfully cool. The engine did its cooling job from early morning till ten o'clock at night.

The Unity magazines arrived. I read them and found I was "fighting" the heat less, as well as the snakes and scorpions and tarantulas. I spent more time in enthralled observation of the pink and blue and purple and rose-tinged mountains. When the air cooled off in the evening, I began to notice a breeze soft as velvet caressing my face.

I discovered that God had given me what I had always prayed for: solitude. My husband worked on the day shift of twelve hours; another man worked on the night shift. For weeks upon end we three, the burros, a cat that appeared and disappeared, and a black Scottie called Snowball were the camp's only inhabitants. I had solitude in a big way.

I increased the number and length of my hikes. I found myself liking this solitude, this quiet that buzzed with the cosmic song of stillness.

Scattered over the desert, I found glass bottles and dishes that the sun had purpled. I ordered from

the library in the nearest town all the material that could be obtained on glass. I wrote several articles on purple glass and sold them to magazines. The sun's heat turning glass lovely shades from a pale lavender to a rich, grape purple was nothing short of a miracle to me; and the checks these stories brought were miracles also.

We continued to improve the camp. We piped hot water from the steam house to the bathroom that had no fixtures, and we asked the company for fixtures, which they promised. My husband stretched an electric wire from the generator in the steam plant to the house. As we could have but one light, we hung it above the doorway between the kitchen and the living room. We had a one-tube battery radio, and sometimes we got stations and sometimes we didn't.

I continued to hike with Do-Do. Every time he kicked me, I deprived him of the fun of going with me the next day. He must have reasoned it all out to himself, for he decided he'd rather hike with me than kick me and have to stay home. I heard of a mare that had given birth to twin mules. As this is a Ripley rarity, I loaded my camera and took three different views of the twins, which I sold to as many magazines, along with short descriptive sketches.

In the spring we planted cottonwood and tamarisk twigs in the path of the water that leaked from the tanks. In just a short while the camp will be able to boast a nice clump of shade trees.

God's omnipresence became more of a reality to me. I was discovering that we carry our happiness with us, that self-expression is possible wherever we are, that beauty is ours for the looking, whether it

be on the desert or under a fir tree on a mountaintop.

Then I really knew for the first time what I had been saying for such a long time with my lips: Beauty is omnipresent and unlimited and is always where I am and in what I want to see it.

I visited a karakul-sheep ranch, took pictures of the sheep, and wrote a story centering around the fact that they provide the market with broadtail, karakul, and Persian lamb for fur coats. This story brought a check also.

I was beginning to realize too: supply is omnipresent and unlimited and is always where I am and what I want.

Solitude had strengthified me and I knew now: Health is omnipresent and unlimited and is always where I am and what I want my health to be.

"I Walked Back to Health," illustrated by four pictures of our house and of ourselves I sold to a health magazine. Magazines were paying me for my stories! Think of it! I scanned the writers' magazines for market needs and wrote a story about a deaf woman I had worked for in Hollywood and called the story "Greater than Her Handicap." It brought a check also. I sold a story about my brother's "Old Horses' Home," a field dedicated to the horses that had outlived their usefulness but that had earned a life of ease and plenty. It brought back a negotiable piece of paper also. I visited a castle built in the desert of stone by a man who had come into quick millions in a subdivision project. A picture of the castle I sold to a magazine. A city newspaper printed the dramatic story. I wrote up a shoeman, an interesting character, I had met in a desert town. *Progress*

magazine cleverly illustrated it with cartoons and printed it.

I began to learn also this truth: Self-expression is possible anywhere, and is not subject to limitations; where I am I can always express what I want to express.

One day I picked up a railroad envelope thrown from a passing train. It was an order from my husbands' supervisor assigning him to a better job. I didn't want to leave. I wanted the solitude of the desert, its vastness, its humming silence. I wanted stillness outside myself and inside myself so I could listen for and hear the voice of God.

As we left I looked back at our camp, which was momently receding in the distance. Soon it would be just a memory, but a memory that would live with us forever, for we had glorified that spot. The curse on it was lifted. It was a little paradise all ready for the new pumper. Even the bathroom fixtures had arrived the day before. Surely the new man would be happy to install them.

I love that desert home, which at first seemed so hopeless. I found God there.

Faith is the backbone of the social and the foundation of the commercial fabric; remove faith between man and man, and society and commerce fall to pieces. There is not a happy home on earth but stands on faith; our heads are pillowed on it, we sleep at night in its arms with greater security for the safety of our lives, peace, and prosperity than bolts and bars can give.—THOMAS GUTHRIE.

What Easter Means to Me

THE STORY of the Resurrection as given in the Bible means little to us if we think of it simply as the experience of the man Jesus. Viewed in this sense, it would be no more to us than are the happenings in the lives of men whom we meet today.

As interpreted by some teachers, the Resurrection takes on the character of a demonstration of magic, with Jesus as miracle worker. The greater the mystery the greater seems to be their concept of Jesus.

We do not believe that the Resurrection is something that concerns only the life of Jesus. Neither do we think that there is mystery involved. Instead, we feel that Easter and the Resurrection mean something in the life of every individual. We seek to interpret the whole story in a way that will bring it closer to the life of every one and in a way that will help him to derive a lesson from it.

The resurrection is a process in which the individual rises out of the tomb of false beliefs and enters into new life in Christ. It is not necessary for one to go through the process called death in order to be resurrected to life. We shed the old consciousness as a snake sheds its old skin. This is the death of the old preparatory to the birth of the new.

When one leaves the grave clothes behind him, when he throws off all mortal beliefs, when he enters into the new consciousness of eternal life in Christ, he has been resurrected. This process is identical with that through which Jesus passed. Each one of us must in the same way resurrect himself.—*Frank B. Whitney.*

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, April 7, 1946

UNITY SUBJECT—*The Scope of the Christ Influence.*

INTERNATIONAL SUBJECT—*Friends of Jesus.*—Mark 10:13-14; Luke 6:13-16; 8:1-3; 15:1, 2; John 3: 1, 2a. (John 3:1, 2a ends with "night.")

13. And they were bringing unto him little children, that he should touch them: and the disciples rebuked them.
14. But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God.

13. And when it was day, he called his disciples; and he chose from them twelve, whom also he named apostles:
14. Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew,
15. And Matthew and Thomas, and James *the son* of Alphæus, and Simon who was called the Zealot,
16. And Judas *the son* of James, and Judas Iscariot, who became a traitor;

1. And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with him the twelve,

2. And certain women who had been healed of evil spirits and infirmities: Mary that was called Magdalene, from whom seven demons had gone out,

3. And Joanna the wife of Chuzas Herod's steward, and Susanna, and many others, who ministered unto them of their substance.

1. Now all the publicans and sinners were drawing near unto him to hear him.

2. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.

1. Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2a. The same came unto him by night,

GOLDEN TEXT—*Ye are my friends, if ye do the things which I command you.*—John 15:14.

SILENT PRAYER—*I am loyal to the Christ and try always to express this loyalty in my relations with others.*

The old idea of Jesus Christ as the sin bearer, burden bearer, and scapegoat of mankind is passing away and a more reasonable and understandable idea is taking its place. The latter is that of the Christ as the undergirding or empowering Spirit that inhabits the human soul, ready to go into instant action when called upon and relied upon faithfully. In this Spirit of love and power we are able to do the "greater *works*" that Jesus prophesied we should do.

The work of Jesus was to bear witness to the Truth. That witness was borne to those who needed to see and understand it. Jesus therefore surrounded Himself with those who accepted the service He could render them and with others who, freed by Him from the incubus of mental or physical handi-

caps, ministered to Him and served Him. Friendship is a relation of mutual helpfulness and service.

We choose as friends those for whom we feel a spontaneous liking, who have something in common with us, or who appeal to us as in need of help that we can give. The friendship of children is a priceless possession. We bless them with our most unselfish interest because they inspire in us a spontaneous liking and interest. We give them our purest thought, our ideal companionship because their innocence and faith call forth the ideal in us. Where innocence and faith have been violated and no longer exist, our love is moved to come to their aid. The child that is disillusioned and wise in the ways of the world is a child that has been robbed of its birthright and that needs above all the love of the Christ to restore it to its rightful estate. So Jesus insisted that the children be allowed to come to Him and receive His blessing.

The obedience, humility, and teachableness of the child are keys to the kingdom of love, peace, and joy. The child does not disparage others. He accepts them at their own valuation. His acceptance of his friends lacks the negativeness of the critical faculty, but we think the more of him for this lack. The critical faculty is overdeveloped in many adults, and this is a state that decreases rather than increases his capacity for friendship.

Jesus chose the twelve disciples to be with Him and be His friends. He trained them in His work, taught them the laws of the inner kingdom, sent them out on a practice tour, and checked up on their work upon their return. While they were on the tour He affirmed wisdom and understanding and success

for them. When the Seventy, returning, rejoiced that even the demons were subject to them in His name, He replied: "I beheld Satan fallen as lightning from heaven." He had visualized victory over error for them, and they had realized victory. We too hold the thought of victory for our friends.

Jesus was not without personal friends whose friendship antedated the beginning of His ministry. A verse in Mark's Gospel tells us that soon after His ministry began, while the multitude thronged the house where He was staying until there was no room or chance for anyone to eat a meal, Jesus' friends, hearing of the throng, "went out to lay hold on him: for they said, He is beside himself." Personal friendship behaves in this way. It causes our friends to view us with a critic's eye and undertake to set us right. Jesus had left personality behind Him in the wilderness, and the record shows that His ministry continued despite the efforts of His old friends and well-wishers. They are not mentioned again in the Bible narrative, and the inference is that they gave up the undertaking to draw Jesus back into the circle of His personal friends, leaving Him to go His chosen way.

Jesus befriended everyone who needed His help and was able to accept it. When a ruler of the Jews, Nicodemus, slipped stealthily in by night Jesus received him and gave him an eye-opening lesson on regeneration. After that Nicodemus was His disciple secretly. As for publicans and sinners, Jesus openly befriended them not because He had any fellow feeling for them, an impression that the Pharisees encouraged and pretended to believe, but because they

needed help that He could give. He ate and drank with them because in that way He had a better chance to reach them and stir them to a desire to change their ways.

Today we talk much of democracy, but no one was ever more democratic than Jesus. Whether it was little children or His own disciples that came to Him, whether publicans and sinners or Pharisees, whether men or women whom He had healed of diseases and obsessions, He was a friend to all. In a day when custom forbade a man to talk publicly with a woman, He talked with women and resolved their doubts and uncertainties. He gave them freely of His time, His understanding, His patient instruction, and if they wished to show their gratitude by giving Him of their substance in return He accepted it gladly. The Christ removes all artificial barriers, leaving in their place mutual good will and understanding. In ordering our life we do well to follow the example of this friend of friends, Jesus Christ. The whole world could profit by His teaching of brotherly love.

QUESTIONS

1. What faculty of the Christ enables us to do the greater works that Jesus said we should do?
2. In the friendships of Jesus what part did service play?
3. Why did Jesus bless children?
4. How did Jesus co-operate with His disciples in the work that He sent them out to do?
5. Why was a ruler of the Jews received secretly by Jesus and the publicans and sinners openly?
6. Is friendship a one-sided relation or is it a mutual-benefit undertaking?

Lesson 2, April 14, 1946

UNITY SUBJECT—*Obedience.*

INTERNATIONAL SUBJECT—*Our Response to Christ's Call.*—Mark 1:16-20; 5:18-20; 10:46, 52; Luke 5: 27, 28.

16. And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea; for they were fishers.

17. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18. And straightway they left the nets, and followed him.

19. And going on a little further, he saw James the *son* of Zebedee, and John his brother, who also were in the boat mending the nets.

20. And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.

18. And as he was entering into the boat, he that had been possessed with demons besought him that he might be with him.

19. And he suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and *how* he had mercy on thee.

20. And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men marvelled.

46. And they come to Jericho: and as he went out from Jericho, with his disciples and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the way side.

52. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And straightway he received his sight, and followed him in the way.

27. And after these things he went forth, and beheld

a publican, named Levi, sitting at the place of toll, and said unto him, Follow me.

28. And he forsook all, and rose up and followed him.

GOLDEN TEXT—*He forsook all, and rose up and followed him.*—Luke 5:28.

SILENT PRAYER—*I follow the inner voice that points the way to love through service.*

Our loyalties determine our character. We are, as someone has said, what we care about, and think upon, and love. As we enter into the wisdom of the Christ it makes us "swift to hear, slow to speak, slow to wrath." Such hearing is that of the inner ear or the understanding of the heart. The call of the Christ gives its hearers a quickened sense of individual responsibility, which is the normal response to the fundamental principle that life is of God and therefore in its essence spiritual.

The personal or sense consciousness is slow to hear but swift to speak and swift to wrath. It does not follow the pattern of the Christ in any respect, for it has never heard the call of the Christ to follow the way of Truth. Its convictions are those which exalt the self without regard to law or order. The press recently published an account of a murder committed by a thirteen-year-old boy. A woman of seventy-eight years had scolded him for walking across her lawn, and he was "mad at her" and killed her in retaliation. The loyalties in this case were altogether those of the self, coupled with a disregard for law or right conduct. Rather than permit the youth of the land to grow up in ignorance of God and of all responsibility for their actions, a return to

the teaching of fear of the consequences of wrongdoing would be preferable. This however is not the only alternative in dealing with the juvenile delinquency of the present time.

Constructive faith in the reality of the unseen kingdom of mind and heart can be developed in men, women, and children. We have been obsessed with the wonders of science and the material realm of mind until we have come as a people largely to overlook the underlying spirit of righteousness and Truth that alone give stability to life and make it mean more than the petty gratification of selfish desires. The spirit of the Christ, the spirit of good will, unselfish consideration for the rights of others, a just appraisal of the individual's place in society and of his duty to society by virtue of that place, a quickened sense of his opportunity to fulfill his destiny through voluntary service, all can command the full loyalty of the individual and, through the individual, of the entire body of society.

We have fought a war to preserve the American way of life. We now have a good fight on our hands to make the American way of life worth preserving. A great material civilization such as we have developed needs to rest on a recognition of more than material values if it is to persist. Instead of working with might and main to get all that we can out of life, it is time for us to right about and see how much we can put into life in order to justify our existence. The divine law is not cheated in the long run. We are paid for all that we do, but we need not attempt to exact wages for time spent in rendering no service. "God is not mocked," and the sooner

we put our faith and strength (represented in this lesson by Simon Peter and Andrew), our judgment and love (represented by James and John) into the impersonal quest of what is right and true for right's sake and truth's sake, the sooner we shall be a nation founded on justice, recognized by all as the standard-bearers of true liberty without license, of justice with mercy, of law with love.

The Christ is to be followed by all the paths along which life leads. Not everyone is qualified to teach by example alone. Some follow by clearing up their own doubts, indecisions, and confusions. "Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee." Great things indeed are done for everyone who attains to maturity of outlook and becomes aware of his responsibility as an individual expression of Divine Mind.

The Christ is followed by bestowing upon the children and youth of the land the blessing of faith in "the way, and the truth, and the life," and the understanding of the I AM as the medium of expression of the Christ in them. Until they are trained to do so children and youth do not follow the way of the Christ. They follow the natural way of the flesh. Brought to the Christ and held there until they know that to be the true way of life, they hold to it thereafter of their own accord.

To remain in the Christ consciousness it is necessary to do what that consciousness inspires us to do. Often it is not so much a change of occupation that is indicated as a different attitude toward the occupation we already have. The consecrated attitude is rare among us, yet that is what we need. Today we

follow by holding to our loyalties in everyday affairs, in small things as in great. Christ calls us not away from the common round but in it, and we respond by lifting up to the level of the uncommon that in ourselves which is common.

QUESTIONS

1. How does the call of the Christ influence those to whom it comes?
2. What spirit gives stability to life and makes it mean something more than the gratification of selfish desires?
3. What is the right attitude toward life?
4. How do various persons follow the Christ?
5. How do children gain the true way of life?
6. How does the Christ call us today?

Lesson 3, April 21, 1946

UNITY SUBJECT—*Recognition of the Christ.*

INTERNATIONAL SUBJECT—*Fellowship with the Living Lord.*—Luke 24:13-21, 25-31.

13. And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem.

14. And they communed with each other of all these things which had happened.

15. And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them.

16. But their eyes were holden that they should not know him.

17. And he said unto them, What communications are these that ye have one with another, as ye walk? And they stood still, looking sad.

18. And one of them, name Cleopas, answering said unto him, Dost thou alone sojourn in Jerusalem and not

know the things which are come to pass there in these days?

19. And he said unto them, What things? And they said unto him, The things concerning Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people:

20. And how the chief priests and our rulers delivered him up to be condemned to death, and crucified him.

21. But we hoped that it was he who should redeem Israel. Yea and besides all this, it is now the third day since these things came to pass.

25. And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken!

26. Behooved it not the Christ to suffer these things, and to enter into his glory?

27. And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself.

28. And they drew nigh unto the village, whither they were going: and he made as though he would go further.

29. And they constrained him, saying, Abide with us; for it is toward evening, and the day is now far spent. And he went in to abide with them.

30. And it came to pass, when he had sat down with them to meat, he took the bread and blessed; and breaking *it* he gave to them.

31. And their eyes were opened, and they knew him; and he vanished out of their sight.

GOLDEN TEXT—*They said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?* —Luke 24:32.

SILENT PRAYER—*In all that awakens me to an understanding of life I recognize the Christ.*

To recognize the risen Christ is not always easy, but it should be as natural as recognition of the new-

found strength that comes with convalescence. We are inclined to think that we must go to the Christ if we are to rise to newness of life. This is not altogether true. The Christ draws near as our thoughts are attuned to Truth.

Pondering and meditating on the meaning of the Christ life brings awareness of this life home to us. Jesus drew near and went with the two disciples who were on their way to Emmaus, not because they alone —of all those who believed in His mission—had caught a vision of eternal life but because in an access of love and devotion they were fixing their thought on Him as their Saviour and the Savior of all the Children of Israel. "We hoped that it was he who should redeem Israel."

The hopelessness and disillusionment that overwhelmed Jesus' followers after His crucifixion was matched in depth only by the intensity of their joy when they at last realized and accepted the truth of His resurrection. Between these two extremes lay as wide a range of feeling as the soul is capable of experiencing, and the passing from the one to the other was as radical a change as the soul can undergo. If the change had been from such heights of joy to such depths of sorrow instead of in the reverse order, they could not have borne it. As it was, the change brought about in the understanding of the followers of Jesus was as complete as the change from death to life of the physical body.

Before the Resurrection the disciples understood nothing of what Jesus tried to teach them by way of preparation for what was about to happen. They were like the man born blind whose sight Jesus restored.

All at once they saw His meaning and understood the significance of what had occurred; not the full significance, for no one has ever yet done that, but something of what the Resurrection meant to the world.

Words alone do not always bring recognition of the underlying spirit because words are not always spoken sincerely. We discount the words of those whom we cannot trust, and the habit of accepting with reserve the statements of others grows on us. It would seem as if the disciples would have recognized the Master by His words and the familiar turns of expression to which they were accustomed, but they did not. To recognize anyone we must know more of him than his words. We must know his characteristic actions and the mainsprings of his conduct. Jesus walked with the two disciples a distance of six or seven miles, talking and teaching them as He went, but it was not until He blessed and broke the bread for them that they knew Him.

We may think this a strange story, but it is no stranger than life itself as we know it today. Few of us can claim to know the real self of any other person no matter how near this person may be to us. His hopes, his desires, his aspirations, and his dreams are largely a closed book to us. We may know the common round in which he moves, his duties and his reactions to the concerns of every day, but these are only half the man. What his reactions would be to the inner world of the ideal if that world were brought home to him and he were convinced of its reality we do not know. If he were to find that his dreams could be realized, what new and irresistible power might not come forth from him to confound

us so that we would not recognize in him the humdrum person that we thought we knew so well!

Furthermore many persons do not know themselves. Not many recognize themselves as sons of God, for they have always accepted the senses as the inevitable boundaries of conscious life. The senses are our means of contact with the outer world, but we have inner filaments connecting us with spiritual reality. These can be strengthened so as to make us consciously one with the higher realm of thought, feeling, and purpose. To know the divine in life is to recognize ourselves as one with the Infinite.

Where the personal man sees wrong and injustice that needs righting the Christ consciousness sees only an opportunity to triumph through claiming oneness with the divine. "Behooved it not the Christ to suffer these things, and to enter into his glory?" The glory is that of the overcomer of the self, of his awakening to a consciousness of his true nature and possibilities, and of his establishing himself in the inner kingdom of peace, wisdom, and power. As this kingdom is made real and available to all men and as they press forward into it, the necessity of suffering will be done away with and a new world will dawn in the hearts of men.

QUESTIONS

1. How do we realize the presence of the Christ?
2. Why did Jesus draw near to the two disciples on the way to Emmaus rather than to any others?
3. Why are actions a more infallible means of recognition of another person than his words?
4. Do we know the real self of most persons?
5. How may we know ourselves as we truly are in the sight of God?

Lesson 4, April 28, 1946

UNITY SUBJECT—*The Development and Expression of Faith.*

INTERNATIONAL SUBJECT—*The Development of a Rocklike Character.*—John 1:42; Mark 8:27-29; Luke 22:54-57, 61, 62; John 21:15-17; Acts 5:29.

42. He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter).

27. And Jesus went forth, and his disciples, into the villages of Cæsarea Philippi: and on the way he asked his disciples, saying unto them, Who do men say that I am?
28. And they told him, saying, John the Baptist: and others, Elijah; but others, One of the prophets.
29. And he asked them, But who say ye that I am? Peter answereth and saith unto him, Thou art the Christ.

54. And they seized him, and led him *away,* and brought him into the high priest's house. But Peter followed afar off.
55. And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst of them.
56. And a certain maid seeing him as he sat in the light *of the fire,* and looking stedfastly upon him, said, This man also was with him.
57. But he denied, saying, Woman, I know him not.

61. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, Before the cock crow this day thou shalt deny me thrice.
62. And he went out, and wept bitterly.

15. So when they had broken their fast, Jesus saith to Simon Peter, Simon, *son* of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16. He saith to him again a second time, Simon, *son* of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep.

17. He saith unto him the third time, Simon, *son* of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

29. But Peter and the apostles answered and said, We must obey God rather than men.

GOLDEN TEXT—*We must obey God rather than men.*—Acts 5:29.

SILENT PRAYER—*I hold fast to faith, for through it I gain consciousness of the divine in life and of my part in the universal whole.*

The apostle Peter (who represents faith) has given us in his second epistle an insight into the workings of faith and has appended a list of what must accompany it if we are to walk firmly and securely in the path of life and peace. If we are to become partakers of the divine nature he says we must add to our faith virtue, knowledge, self-control, patience, godliness, brotherly kindness, and love. We see therefore that whereas faith is a fundamental faculty it is destined to become a complex product as it is molded into the rock of steadfast character.

This transformation is foretold in the first passage forming the text of this lesson. Jesus looked upon Peter and said: "Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter)." John represents love, which is here

shown to be the origin of faith. We naturally have faith in those we love, but we are to build on this natural foundation of faith a spiritual structure that will withstand all shocks.

Faith gives the true conception of the I AM as the Christ, the Son of the living God. Without faith no one can see himself as the perfect expression of the divine, for perfection must be seen in the ideal before it can be realized in actuality. The realization is a gradual growth rather than the swift consummation of a state aspired to. The achievement that comes through individual effort is no inconsiderable factor in the strengthening of faith, for we must have faith in our power to do and accomplish as well as in our power to be our true self before we can know mastery or self-dominion.

In the orderly development and expression of faith courage and presence of mind are invaluable assets. Lacking both these in the beginning, Peter failed in the first test of his faithfulness to Jesus Christ. Instead of acknowledging that he was one of the disciples of Jesus he denied even knowing his Master. A reminding glance from Jesus was needed to recall Peter to himself and to a realization of what he had done. True faith leads us to deny the personal self and its petty safeties and securities, and boldly to affirm our allegiance to the Christ as the true way of life.

When we decide to change our plane of volition from the personal to the impersonal, we must meet the various established systems and institutions of the outer world that are acknowledged and recognized in the prevailing thought realm. Until we can

meet them and know their powerlessness in the face of universal principle we are not safe either in the world of which we are a part. To be established in our indwelling original Christ power saves us from the state of cowed submission or outward conformity that we are far from indorsing inwardly. Such a divided state robs us of peace, and sooner or later we must break away and make our way back to our true allegiance in undivided faithfulness.

Faith, the product of love, regains its power through intensified love. The death of Jesus, following Peter's denial of Him, intensified Peter's love of His Master. Having affirmed his love three times and received an injunction to prove it in faithful service, Peter returned to his allegiance and persisted in it so steadfastly that he faced the high priest and the Sadducees in council with the fearless words "We must obey God rather than men." Perfect faith casts out all fear and leaves us certainty, which is the rock of character.

QUESTIONS

1. What other faculties unite with faith to form steadfastness of character?
2. How is faith related to love in consciousness?
3. How do we gain an understanding of the Christ as the Son of the living God, and of ourselves as ideally perfect expressions of the divine?
4. Does individual effort play a part in the strengthening of our faith?
5. Does outward conformity to the opinions of the world bring us peace, or must we remain undivided in our faithfulness to Truth in order to know peace of mind?
6. What gives us the perfect faith that casts out all fear?

Silent UNITY

My soul doth magnify the guiding light of Spirit.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

I AM sending my tithe for this month. I did not send the money order before, although I had had it made out. I was waiting for time to write to thank you and to tell you of the wonderful answer I had to your prayers for me for a successful move. I am still busy getting settled in my new home. Just one year ago I sent in my first tithe; it was twenty-two cents. Today it is eleven dollars. It does pay to tithe. God bless and prosper you every one.—*M. M. V., Minnesota.*

THE HAY FEVER is gone, thanks to God and you. I do appreciate your prayers so much. I was suffering a great deal when I wrote to you, and I began to get relief even before I received your answer. Thanks again, and God bless you for your wonderful help. —*Mrs. E. T. P., Pennsylvania.*

PLEASE ACCEPT this thank-you offering and use it as you see fit. I have good news to report. My daughter Carrell has not had a return of the fits since I wrote to you. You can imagine my joy and gratitude be-

cause of this. I don't think I could ever believe that anything is too hard for God to do after this. I know there is nothing impossible to this great power. But sometimes mortal mind gets in the way of clear thinking.—*S. B., Canada.*

I AM WRITING to thank you all for your prayers for my health. After being ill for ten months with rheumatic fever and a gall-bladder condition I am today well and again doing my own work. My doctor says, "It's only God's will."—*L. K., Illinois.*

Filled with Plenty

JUST A LINE to thank you for all the good that has come to me through my understanding of Unity. I am steadily growing. Two years ago today my husband was buried. Everything seemed dark to me, lost. I wrote to you for help.

It would take many pages of paper for me to tell you how many ways have been opened for me to pay my debts, when at the time it seemed impossible.

The statement "God is my supply, therefore I have nothing to fear" has been a constant help. My peace of mind, poise, and courage are increasing daily. I cannot thank you enough.—*C. R. E., North Carolina.*

I ASKED your prayers for a friend of mine. At that time his business was failing and he felt he must close up. Now, four months later, his business has not only improved greatly but has afforded him enough to build an addition to his studio.

I want to thank you for your prayers in his be-

half. I know that without God's help he could not have succeeded.—*B. B., California.*

SINCE I sent for the bank I have received a promotion from my firm, with an increase in salary. This I believe has come to me through the prayers of Unity, and I ask that you continue and send me another bank.—*W. M., New York.*

He Shall Have Abundance

INCLOSED please find four dollars that I saved in my prosperity bank. Again I thank you for leading me closer to God. I wish everyone could know of your good work. Please send me *Weekly Unity* magazine, and keep the balance so that you can spread your good work.—*J. F., Illinois.*

I HAVE certainly enjoyed my bank exercise and should like another bank as soon as you can send it. It gives me an entirely different sense of money. Blessing each dime seems to take it out of the commercial sphere completely and gives me the feeling that love is taking the money out into the world to bless others.—*F. M. R., California.*

My Help Cometh from Jehovah

I AM SO happy to write to you and tell you we have found a place to live. Through your help I was directed to a woman who very lovingly helped us get this place. It is very cozy and meets our every need. The woman was a stranger to me, but from the way it all happened I know it was divine love

that prepared and directed the way. I am indeed very grateful.—*Mrs. J. M., California.*

I WOULD like to say how much I enjoy reading UNITY. It helps me very much, and I find it very interesting. I cannot find words to praise it enough, and I know that I shall enjoy each issue more and more. I wish to thank you for publishing such a wonderful magazine. I know that I am not alone when I say, "It's a job well done."—*L. M., Louisiana.*

YOUR magazine *Wee Wisdom* is certainly a wonderful magazine. My daughter uses hers until it is worn out. She takes it to school, where the teacher uses it also. In my opinion if the children of today had more good magazines and fewer "funny books" they would have better eyesight and a keener mind for the better things in life.—*Mrs. W. D., Ohio.*

Hearken unto Me

I WROTE you a month or so ago, asking for help in bringing our son home from school for the holidays, in the face of the greatest travel congestion ever known on the West Coast. He is fourteen years old, and is in school on the West Coast. It was the first he had ever been away from home, and he was terribly homesick and anxious to get home for the holidays. We had made plane reservations for him and thought everything was going along fine, when the orders came from Washington to give the servicemen priority in travel. So our reservations were canceled.

I sat down immediately and wrote to you for

help, holding the thought constantly that a way would be provided. Then I tried every other available means of getting some kind of transportation, even advertising for a ride, but all to no avail. The time was getting shorter and shorter, and no way seemed available. When friends would ask if he was coming home, I would say, "Yes, he will be home." Toward the last, when nothing definite had developed one friend said to me, "I don't see how you can be so smug about it, when you have no way for him to come." I answered quietly, "I am not feeling smug at all; I know a way will be provided."

The day before vacation started, in the afternoon, I telephoned the school and they informed me they had a seat for him from San Diego to Los Angeles, and they thought he could get out of Los Angeles, but they had no assurance that he could get any farther than Salt Lake City. I said, "Very well, start him out." He got off the plane in Los Angeles and walked into the ticket office and purchased a ticket for Salt Lake City and was put on the next plane, and the very same thing happened in Salt Lake City and Cheyenne, and he was home twenty-four hours after he started. The same thing happened on the return trip; however this time we were able to get reservation for part of the way.—*Mrs. F. E. J., Wyoming.*

Father, I Thank Thee

I HAVE received very many blessings during the past year and do immensely enjoy every Unity publication we receive. The lessons and articles seem to improve

with each publication, and I am truly grateful for the privilege of having these to read.—*M. S., Missouri.*

THE GIFT inclosed is in appreciation of the many blessings I have received through your prayers. I bless it as I send it; also the wonderful work you are doing. You know where it will do the most good, so I am leaving the placing of it to you.—*M. W. M., California.*

He Is My Refuge

I WANT TO tell you how deeply I appreciate the help received by my daughter through your prayers. I asked your help for her in making passing grades at the university. She not only made passing grades but received one of the highest grades. It was such a wonderful thing, and she is really looking forward to the fall term.—*M. W., Oregon.*

I SENT A request for healing for my sister. The healing has been complete and in every sense miraculous. The condition was what is called critical, and we thank God and Unity for this proof of His watchful care and power to heal.

A year ago I wrote to you for prayers in behalf of a most trying condition next door to us. The man living there has now married a splendid woman, and she is having the place all cleaned up. All the neighbors are most grateful too. The answer only came lately, but we know that God heard the call of His people. Again thank you for your loving and faithful service.—*A. O., Florida.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

For some time I have been following the method for restoring my hair advised in one of your pamphlets, namely that of holding the thought of life and speaking the word "life" while brushing my hair. But my hair is coming out right along.—*From a letter received by Silent Unity.*

There can be so many possible reasons for the seeming failure of prayer that it is not always easy to determine the reasons for a lack of results. There are however certain ideas that apply to a great many cases, and we shall outline them to help you.

Some persons when they pray have the idea that prayer alone may always accomplish the results that are desired. There may be a tendency to replace all outer work in the belief that no outer acts are needed to accomplish results. While prayer accomplishes many very wonderful results, it is frequently important to do outer things in addition to praying. When you pray, be ever receptive to God's wisdom so that you may know how to co-operate with Him in an outer way in bringing forth the desired good.

It is good to speak words of life while brushing the hair, but it is also well to remember that the condition of the hair relates to the health of the entire body. If there is a lack of vitality in the hair, it reveals some form of lack in the body and the need for

a change. Since any negative condition is related to some negative idea or ideas in the mind, it is necessary to make a change in consciousness before perfection can become manifest. In your desire for increased health and for increased vitality in your hair, think of your daily habits of living and ask yourself: "What can I change to establish myself in greater harmony with God?" We are praying for your guidance and wisdom, and we know that He is blessing you.

My young daughter in high school has been going with a crowd who smoke and keep late hours. This fall she started smoking. I know this and her going out every night hinder her schoolwork and are bad for her health. She and her father have heated arguments on the subject.—*From a letter received by Silent Unity.*

Faith in the essential goodness of the human heart, even though it is young and immature, brings a response of confidence and is conducive to right action. A young person is going to be true to the principles that have been taught him, and knowing this brings peace of mind and heart and an assurance that all will be well.

It is to your credit that your daughter has enough confidence in you to tell you of her actions, even though she knows that you will not approve of them. So many young people withhold their confidence from their parents because they feel a lack of understanding and love in them. It is important for you and your husband to retain her confidence, and for her to continue to talk things over with you. A

you continue to pray and to trust the Father for guidance, you will know how best to help your daughter. As you pray know that your daughter is a child of God, and has within her the guidance she needs in order to express her Christ qualities of freedom, good judgment, and wisdom in her habits and affairs.

The young man I have been going with for seven years told me yesterday that he was getting married to another girl. If this is true, I can't take it. I can't live without him.—*From a letter received by Silent Unity.*

We appreciate how you feel regarding your friend, and we are praying for you daily.

Because you have given so much thought to one avenue of happiness you have become disturbed, but your divine self will sustain you in the realization that nothing can take your happiness from you when your trust is placed completely in God. As we write this we do not know if your friend married the girl he said he was going to marry, but we do know that it is not possible in Truth for him to do anything to affect your true happiness.

It is pleasant and joyous to love persons and have them express love toward you, but it is always good to remember that happiness may come through so many channels that if one seems to fail, there are others with equal or greater value in the joyous experience of living. We know that God has sustained you and will continue to sustain you in the assurance that all things are working together for your good.

The following Unity leaders are conducting a ministry in keeping wi the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Harriet Price, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 117 E 15

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 204 S 2
Bakersfield—Della Shutts, 320 Brower bldg
Berkeley—Susanna Scott, 2401 Dwight
Beverly Hills—Ruth Rae, American Legion temple
Burbank—Harriett Sunday, 152 E Palm
Canoga Park—Nannie Highnote, 20126 Strathern
Compton—May Butterworth, 115 N Chester
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South
Hollywood—Rose Schneider, 1162 N St Andrews
Hermosa—May Butterworth, 77 17th
Inglewood—Maude Galpin, 226 E Spruce
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Alfred Williams 815 S Hill; Dollee Phillips, 2215 7th Ave.
La Crescenta—Dollee Phillips, 4004 La Crescenta
Monrovia—Irene Malloy, Monrovia Woman's club
North Hollywood—Herbert J. Schneider, 4513 Laurel Grove
N Long Beach—May Butterworth, 42 E Market
Napa—Helen Wade, Churchill manor
Oakland—Alma Morse, 1433 Madison
Pasadena—William Stack, 60 N Mich
Riverside—Katherine Sweaney, 3614 Ninth
San Diego—Marie Fleming, 1944 30th
Sacramento—Naomi Anderson, IOOF hall
San Bernardino—Dr & Mrs H P Nicholls, 763 D St
San Francisco—Robert Hulbert, 126 Post
Santa Cruz—Alice Hopkins, 151 Garfield
Santa Monica—Sue Sikking, Pacific bldg
Santa Rosa—Helen Wade, 426 Mendocino
South Gate—Edna Drebert, 2653 Santa Ana
Taft—Della Shutts, Savoy hotel
Vallejo—Helen Wade, Vallejo Women's club
Van Nuys—Mary Hider, 14416 Victory
Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Denver—Mabel Beech, 1555 Race
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fairfie
Hartford—Harriet Gilbert, Brown Thou bldg
New Haven—Bonnie Adams, Hotel T

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Fel New Colonial hotel

FLORIDA

Clearwater—Louise Beaty, West Co hotel
Jacksonville—Mildred Weidler, 220 Monroe
Miami—May Stoiber, 128 SE 3
Orlando—Carolyn Parsons, 503 S Ora
St Petersburg—Louise Beaty, 646 5 ave
Tampa—Ruby Wagner, Louise Ram 413 Grand Central
West Palm Beach—Fannye Treaster, S Olive

GEORGIA

Atlanta—Kathryn Boyce, 160 Peach N W

HAWAII

Honolulu—Marie Handly, 240 Lewers

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

E St Louis—Florence Schaefer, Bro view hotel
Chicago—W I & Anna Hoschouer, 30 Wabash; Nellie McCollum, 64 W B dolph; Edith Reynolds, 116 S Mi gan; Janet Beaudry, 410 S Michig Margaret Halsey (col) 104 E 51; E rietta Gorden (col) 4307 S Michi
Decatur—Maud Kellogg, 317 W Dec
Moline—Unity, Le Claire hotel
Peoria—Glenna Arrowsmith, 200 W A strong; Mabel Daughtry, 305 S Boul
Rockford—Bonnie Brown, Empire bl
Springfield—Eva Conover, 414 E Ad

INDIANA

Ft Wayne—Cleo Lee, 220 E Jeffe
Indianapolis—Dale & Donna New Claypool hotel; Frederick Andr 8 E Market
Kokomo—Lydia Simpson, 523 S W ington

IOWA

Cedar Rapids—Mabel Swanson, 101 Ave SE
Des Moines—Betty Stitt, 42 & Ro
Sioux City—Elizabeth McClaughtry, surance Exchange Bldg

KANSAS

Hutchinson—Nona Kerfoot, 316 W

peka—Harriet Pfouts, Jayhawk hotel
chita—Carl Moran, Eaton hotel

KENTUCKY

vington—Clara Conway (col) 114 W 11th
uisville—Maebel Carrell, Cecilia Cardwell, Theresa Rehm, 1322 S 4; Ruth Cox (col) Pythian temple

LOUISIANA

w Orleans—Elois Echlin, 222 Balter bldg; Lillian White, 604 Canal

MAINE

rtland—Omer Hodgman, 562 Congress

MARYLAND

ltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

ston—John Baughman, 30 Huntington
mbridge—Edna Titus, 881 Massachusetts
rcester—John Baughman, Academy bldg

MICHIGAN

n Arbor—Marie Munro, 310 S State St
y City—Roxie Miller, YWCA
mingham—Virginia Shipley, Community house
rolt—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 410 Capitol Theater bldg; James Elliott (col) 8637 Oakland
Lansing—Roxie Miller, 224 Abbott
nt—Edmund Risk, 1019 Detroit
nd Rapids—Ida Bailey, 63 Jefferson
lamazoo—Amy Moffett, 209 W Dutton
sing—Harvey and Ida Best, Olds hotel
ttiac—Walfred Taurainen, 72½ N
aginaw
al Oak—Maud McCulloch, 101 S Troy
inaw—Edmund Risk, Bancroft hotel

MINNESOTA

neapolis—Lila Ranney, 2300 Hennepin
Paul—Nellie Hohenwald, New York bldg

MISSOURI

erson City—Amanda Clibourn, 319 ah
nsas City—Louis E & Ethel Meyer, 13 Tracy; Ida Palmer, Jewell bldg
's Summit—Nettie Wyatt, Unity Farm
ay—Julia McKee, 284 Lemay
ngfield—Unity, 224 W State
Joseph—Osla Jones, 12 and Felix
Louis—Elsie Abbott, 119 N 7; Hilda ilers, 3616 Bates; Florence Brummer, 921 S Kingshighway

MONTANA

lings—Mary Wessel, Northern hotel
eman—Mary Wessel, Baxter hotel
te—Mary Wessel, YMCA
t Falls—Unity, Columbia bldg
ingston—Mary Wessel, Elks hall
soula—Maidie Van Etten, 200 E Pine

NEBRASKA

oln—Blanche Evans, Peterson bldg
aha—C N & Hallie Broadhurst, Electric bldg

NEVADA

Reno—Robt & Fay Caswell, Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson, 11 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Helen Zagat, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 112 N 6

NEW YORK

Albany—Marian Hoagland, YWCA
Binghamton—Unity, Arlington hotel
Brooklyn—Ella Pomeroy, 3 Albee sq
Buffalo—Lillian Matthews, 271 Delaware
Flushing—Adele Woodruff, 135-42 40 rd
Ithaca—Unity, 113 S Cayuga
Jamestown—Lillian Matthews, YWCA
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 500 5 ave; Josephine Siemon, 400 E 59; Stella Wrenn, 853 7th ave; Courtenay Johnson (col) 2523 7th ave; Nanna Sutton (col) 137 W 110
Rochester—Elise Rosenburg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Syracuse—Mae Lundahl, Onondaga hotel
Troy—Marian Hoagland, 27 4th
White Plains—Ocoa Moore, 123 Court

OHIO

Akron—Ralph O'Day, Jessie Maloney, 34 S High
Alliance—Unity, 242 E Main
Canton—Octavie Martial, 203 6th NW
Cincinnati—Effie Smith, 3047 Madison
Cleveland—Earl & Martha Anthony, Hotel Cleveland
Columbus—William Quinn, 50 W 5 Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marietta—Orilla Werner, 424 Front
Marion—Mercedes Fossler, YWCA
Springfield—Nora Elliott, Tecumseh bldg
Toledo—Wallace Tooke, Commerce Bank bldg
Warren—Everett St John, 2d Natl Bank bldg
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston
Oklahoma City—Alice & Schuyler Cronley, Midwest bldg

OREGON

Eugene—Cleoda Dawson, 1569 Oak
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel
Pittsburgh—Ruth Gilpin, 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Hotel Chisca
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn bldg
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, 305 E Franklin
Fort Worth—Ruth Gillespie, Texas hotel
Houston—Lillian Brass, Milam bldg; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marian Brown, Civic Recreation bldg
Kennewick—Beulah Scott, Arrow Grill
Seattle—Myron & Estelle Key, Arcade bldg
Wenatchee—Beulah Scott, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Daisy Daggett, Lewis Arcade, Rooms 507-09

WISCONSIN

Beloit—Bonnie Brown, 1347 White
Racine—Lu Verna Bauer, 610 S Main
Milwaukee—Elmer Gifford, 208 E Wisconsin

CANADA

Calgary—Unity, 221A 8th ave W
Edmonton—Unity, Birks bldg
London—Mary Dunning, 432 Clarence
Regina—Unity, Thompson blk
Toronto—Donald O'Connor, 17 Queens
Winnipeg—Edna Bowyer, Russell Kem Belgica blk

ENGLAND

London—Parker Drake, Ruth Hacking, Stanhope Terrace, Bayswater Rd Lo don, W 2
Macclesfield—Dora Johnson, The Hom stead, Rushton
Easington Village—Thomas W Merringt 11 Sea View, Co Durham

The Purpose of Unity

Unity School of Christianity is a religious-educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teachings of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity center or a Unity church are free to keep their affiliation with any church they desire.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, how it brings man into an understanding of divine law.

Accept what, in the Unity teachings, appears to you to be Truth, and withhold judgment on the remainder until you understand it better.

Mysteries of John

BY CHARLES FILLMORE

Mysteries of John is Mr. Fillmore's first book de-
ted wholly to an interpretation of the truths of the
ew Testament. In this book he interprets the Gospel
cording to John, and the Bible text is printed along
ith his interpretation. Thus *Mysteries of John* will
peal to anyone who is seeking a reliable and illu-
ined understanding of the Scriptures.

Mr. Fillmore considers the Gospel According to
hn an inspired account of Jesus' message to mankind
at all existence is spiritual, that it comes to man as a
ft, and that the Christ is its fulfillment. Furthermore
hn shows that the way of eternal life is possible to
l men who believe they are spiritual beings and who
sh to resurrect their bodies according to the Jesus
rist pattern. Mr. Fillmore writes:

"Every person in his real, true self desires to be
st as great and just as good as it is possible for him
be. The open door to the attainment of this ob-
ctive is to believe in one's divinity and then to raise
eself to its level by following the example of Jesus."

(*Mysteries of John* is priced at $1 a copy.)

Appearing in Other Unity Magazines This Month

"Almost Too Smooth"

Terry Dutton, a country girl who learned wha fork to use and other important social graces at the so rority house, became pretty smug. But her fun couldn' last! No, Pop and Mom had to interfere with her socia career by coming to the college for a visit. She knew they meant well and she loved them for all they had done for her, but the girls just wouldn't understand how fine Pop and Mom were under those shabby clothes they would be wearing. Terry's preoccupation with the social graces almost ruined her chance of happiness with Captain Benton; but there is a happy ending to Terry's story in *Progress,* which is entitled "Almos Too Smooth" and is by Frances Caldwell Durland.

Mountaintop Blueprint

In her article "Mountaintop Blueprint" Ruth Finne Golden reminds us that nothing of great worth wa ever accomplished without first being dreamed of o visualized. However dreams so often are smothere by the prosaic realities of everyday living. But this nee not be, according to Mrs. Golden, who cites the well known passage "See that thou make them after thei pattern, which hath been showed thee in the mount. She asserts, "No matter what our age or ambition, w can this very day dust the cobwebs from our dream and renew the vision shown to us 'in the mount.' " Mr Golden's helpful article appears in the April 7 issue o *Weekly Unity.*

Wee Wisdom *Presents a Continued Story by Gardner Hunting*

Gardner Hunting's story of a boy who was "his ather's keeper" is certain to appeal to boys. The story entitled "The White Chip," and the first of its four hapters appears in April *Wee Wisdom.* This is a boys' tory written by a well-known author who understands hat is behind the scenes of the incidents that make up e life of a typical American boy.

"If I Be Lifted Up"

"If I Be Lifted Up" is the title of the *Daily Word* ticle by Cleda Reyner, who says, "Somewhere along e way of our religious evolution we came to believe at to exalt Christ was to proclaim our belief in Him, acknowledge ourselves publicly to be Christians. Yet is highly improbable that He found gratification in is kind of exaltation." Mrs. Reyner explains what e believes it means to exalt Christ and in doing so to ve happily, helpfully, and constructively.

"If I Were an Executive—"

"If I were an executive in a manufacturing plant— s, in any business—employing a large number of eople, I would come right out on the plant floor to n my job. I would take my fellow workers into my nfidence and let them feel that the workers have a are in management's responsibility." Thus begins illiam N. Cooper in his *Good Business* article en- led "Facts Are Essential to Good Industrial Rela- ons." Mr. Cooper has been employed in a company at uses these principles and knows that they work.

Unity Books and Booklets

Beginning Again — Letters of Myrtle Fillmore
God a Present Help — New Ways to Solve Old Problems
Lovingly in the Hands of the Father — Whatsoever Ye Shall Ask
(The books listed above are $1 each in standard edition; $2 in de luxe binding)

For Beginners	Both Riches and Honor	standard only	$1.00
	How I Used Truth	standard only	1.00
	Working with God	standard only	1.00
	God Is the Answer	standard only	1.00
	Lessons in Truth	standard only	1.00
	Lessons in Truth	*Russian, Spanish*	1.00
	Master Class Lessons	de luxe only	2.00
	Six-Day Healing Practice, A	*Spanish* $.10; *English*	.25
	Great Physician, The	standard only	1.00
	Mental Equivalent, The	*German* $.10; *Russian*	.10
For Healing	Christian Healing	de luxe $2; standard	1.00
	Divine Remedies		.50
	Jesus Christ Heals	de luxe $2; standard	1.00
	Truth Ideas of an M. D.	standard only	1.00
	You Can Be Healed	de luxe $2; standard	1.00
For the Home	Meatless Meals	cloth	1.50
	You and Your Child	de luxe $2; standard	1.00
For Inspiration	As You Tithe so You Prosper		.50
	Finding the Christ	*Russian, German, Swedish* $.10; *English*	.25
	Have We Lived Before?	de luxe $2; standard	1.00
	Inner Vision		.50
	Mightier than Circumstance	de luxe $2; standard	1.00
	Prosperity	de luxe $2; standard	1.00
	Sunlit Way, The	de luxe $2; standard	1.00
	Unity's Fifty Golden Years	paper	1.00
For Devotion	Bible, American Standard Edition		4.50
	Book of Silent Prayer		.50
	Contemplation of Christ, The		.50
	Effectual Prayer	standard only	1.00
	Silence, The		.50
	Unity Song Selections	cloth	1.00
For Advanced Study	Christ Enthroned in Man	de luxe $2; standard	1.00
	Know Thyself	de luxe $2; standard	1.00
	Metaphysical Bible Dictionary		5.00
	Mysteries of Genesis	de luxe $2; standard	1.00
	Talks on Truth	de luxe $2; standard	1.00
	Teach Us to Pray	de luxe $2; standard	1.00
	Twelve Powers of Man, The	standard	1.00
	What Are You?	de luxe $2; standard	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	Land Is Bright, The	.10
Breath of Immortality	.10	Life Is Consciousness	.10
Challenge of the Dawn, The	.10	Mental Equivalent, The	.10
Daily Resurrection	.10	Prayer of Prayers	.10
First Things First	.10	Protecting Presence, The	.10
Gifts for the Christ	.10	Recipes for Living	.10
Great Helper, The		Song of Life, The	.10
French, English	.10	Turning Point, The	.10
God Is Blessing You Now	.10	Twenty-Four Golden Hours	.10
He Passed This Way	.10	Way of Faith, The	.10
Holy Bread	.10	Where Blessings Begin	.10
		White as Cotton	.10

(12 copies of these booklets for $1. Envelopes included)

For Children	Jet's Adventures	1.00

NEWS *from* UNITY

Unity Training School Begins 1946 Season April 29

The Unity Training School egins its sixteenth season vith the opening of the first f its five terms on April 29. ts purpose is to offer to both eginning and advanced stu- ents of Truth an opportunity or training in Truth leader- hip and for greater spiritual nfoldment.

The schedule of the five erms of four weeks each is s follows:

First term, April 29 to May 4; second term, May 27 to une 21; third term, July 8 o August 2; fourth term, ugust 12 to September 6; fth term, September 16 to ctober 11.

The second term will in- ude special advanced classes or third- and fourth-year stu- ents, teachers, and center aders. In the interval be- veen the second and third terms the facilities of the school are devoted to the Unity Annual Conference of Unity ministers and teachers, June 24 to 28 inclusive, and to the Youth of Unity Conference, June 30 to July 5 inclusive.

The Veteran's Administration recently listed the Training School as acceptable under the terms of the Servicemen's Rehabilitation Act of 1944, better known as the "GI Bill of Rights."

If you are interested in carefully planned Truth instruction by experienced teachers and outstanding metaphysicians, you are invited to write for complete information about the Unity Training School and living accommodations at Unity Farm. Just ask for the 1946 Training School Prospectus, which is now ready for distribution. Address your inquiry to Unity Training School, Lee's Summit, Mo.

"And the Word Became Flesh"

John 1:14 reads: "And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth."

What is the meaning of this passage? Charles Fillmore

in his new book *Mysteries of John* explains it as follows: "Jesus recognized this truth that the Christ, the divine-idea man or Word of God, was His true self and that He was consequently the Son of God. Because Jesus held to this perfect image of the divine man, the Christ or Word entered consciously into every atom of His being, even to the very cells of His outer organism, and transformed all His body into pure, immortal, spiritual substance and life. Thus 'the Word became flesh.' The resurrection of His being included His body. Jesus entered alive and entire into the spiritual realm."

Mysteries of John is further described on the inside back cover of this magazine.

Of Lasting Interest

A reader who began reading *Progress* fifteen years ago, when it was known as *Youth*, writes: "I find *Progress* as enjoyable now as when I was a child. The stories and the articles are of lasting interest and seem to present the answers to my problems."

Old Copies of Unity Magazines Help Others

Many friends who like to pass along old copies of Unity periodicals tell us that they rewrap the magazines and mail them to persons they wish to help. The postal rate for magazines is one and one half cents for each two ounces. If you care to pass along your old copies of Unity periodicals, we believe you will welcome this suggestion

for your name need not appear on the wrapper and you can bless silently anyone to whom you send a magazine. Many persons who are more or less difficult to approach personally have accepted Truth in this way and have been blessed by it.

Emmet Fox Visits Unity

During a recent visit to Unity headquarters, Emmet Fox, of New York City, gave six lessons to the Unity workers in which he outlined the basic principles of metaphysics. In addition to the workers, Doctor Fox addressed the Unity Society of Practical Christianity on three occasions. The subject of one address was "God's Secret of Success." According to Doctor Fox the Bible contains many recipes for success. The one which he cited is

Acquaint now thyself with him, and be at peace: Thereby good shall come unto thee."

"Success in life," says Emmet Fox, "means being happy, being active and occupied,

having things to do that you like to do, and having no conscious fear. Success is learning more about the Truth of Being every day and not being afraid of anything."

Doctor Fox is author of two Unity greeting booklets, *The Mental Equivalent* and *Life Is Consciousness.*

Facing Situations with Truth

"There is no escape from physical events as long as we have a physical body. But the result and significance of any event lies not in the event itself but within the consciousness of the one experiencing it," writes Helen Clarke in

May *Unity* in her article entitled "Freedom." The author gives an interesting example of how the depression came into the life of two of her friends. One met it by making the best of new and reduced circumstances. But it was different with Frances, who became thoroughly disgusted with the whole world. Her attitude soon outpictured as tragedy in her life and in that of her family. Mrs. Clarke presents a splendid lesson in facing situations with the Truth we know. Jesus knew and wanted us to understand that there is a state of consciousness that is capable of dissolving the element of tragedy or suffering out of any event, leaving only life, according to Mrs. Clarke.

Temple of World-Wide Unity

From time to time announcements have appeared in this magazine regarding the progress of the new Unity Temple that is being built in Kansas City, Missouri.

Construction is now well under way, and funds are be-

ing used in greater amounts as the work advances. A check-up of the sources and growth of the Temple Fund thus far reveals information that we believe will be of real interest to you; for we find that this structure, which began as the project of approximately three thousand active members of the Kansas City Unity Society, has assumed the proportions of a world-wide undertaking. No longer can we think of this Unity Temple simply as the future meeting place of the Kansas City Unity Society, for in it are converging the hopes and prayers and gifts of thousands of Unity students everywhere, who possess a deep desire for a central house of worship dedicated to all Unity followers.

In the several years since the idea of the project wa conceived over ten thousan persons have contributed t the Temple Fund. All forty eight of the United States ar represented by these ten thou sand, as are foreign countrie like South Africa, England Canada, Australia, and na tions of Europe.

The Temple lot, located i the beautiful Plaza district o Kansas City, was purchase and paid for some time ago Construction of the buildin proper will cost $500,000. A check shows that seventy-fou per cent of the money re ceived for the Temple to dat has been contributed by per sons living outside of Kansa City, which is concrete proo of the universal interest i the Unity Temple. Small won der then that the people o Kansas City concede that wha began as a local Temple pro ect several years ago has in deed become a world ente prise. The offerings contin to arrive, and we are assure that the full $500,000 will b received before the Temple completed.

There is but one Min and it is perfect. It know only what is true. It wi enter and possess your co sciousness if you will let —*Richard Lynch; Kno Thyself.*

Scatter Joy at Easter with Unity Greeting Booklets

y sending Unity greeting booklets as Easter messages to iénds you can share the joy with them that you feel in your vn heart at knowing the Truth way of life. For each Unity eeting booklet carries a heartening word of Truth that is re to encourage and strengthen anyone who reads it.

The New Greeting Booklet . . . The Land Is Bright

by JAMES DILLET FREEMAN

ıblished just in time for Easter, *The Land Is Bright* contains ree inspiring articles on the theme of that victorious spirit in an which can resurrect him and lift him above any situation.

Other Greeting Booklets

eath of Immortality, Daily Resurrections, God Is Blessing You Now, e Passed This Way, Life Is Consciousness, The Mental Equivalent, ayer of Prayers, Recipes for Living, First Things First, White as tton, Challenge of the Dawn.

lorful, attractive (with decorated mailing envelopes requiring only e cent postage), Unity greeting booklets are 10 cents each, or an ortment of 12 (your selection or ours) for $1.

nity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Release Your Problems to God

Whether you are seeking prosperity, a new home, a new jo health, or adjustments of personal affairs, do this one thin Release your problem trustingly to God and leave the solutio to Him. His answer will certainly come, and His ideas w guide you in making right decisions.

The Prosperity Bank plan offers you a daily drill in pray and right thinking that is invaluable in helping you intrust yo problems to God. It helps you keep your thought clear a ready for God's answer to your problems. During the sev weeks' Bank drill Silent Unity will be praying for your succe in demonstrating your good.

The Bank plan also offers you an opportunity to bless othe and to help them solve their problems by giving them t Truth message through a gift subscription for UNITY mag zine. Let this plan help you find your good and share go with others.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray w me for a successful demonstration. I will use the drill seven weeks a save $3 for the three *Unity* magazine subscriptions (one year eac listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. 9-

Announcing the Latest Book

BY CHARLES FILLMORE

fascinating book in which Charles Fillmore, cofounder of ity, gives an illumined metaphysical interpretation of the ep inner teachings of the Gospel according to John, which considered by many to be the most important book of the ble.

What *Mysteries of John* Will Give You

Charles Fillmore's interpretation of the Gospel according John, who is believed to have understood better than any ner disciple of Jesus that all existence is spiritual.

A key to the meaning of the remainder of the New stament.

Charles Fillmore's own inspired assurance that the way of rnal life, which is the gospel (good news) of John, is ssible to every man who believes he is a spiritual being d who wishes to resurrect his body according to the Jesus rist pattern.

YSTERIES OF JOHN, with its vast amount of instruction and spiration requiring many years of preparation and research, available in a beautiful, gilt-stamped, black fabrikoid bind-g. Why not have your copy on hand in time for Easter.

MYSTERIES OF JOHN

is priced at $1.

ity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Awakening

Nina Stiles

"There is no death," the tender south
wind sings;
"There is no death," gladly the church
bell rings;
And all the fertile, vibrant April sod
Quivers alive and echoing to God:
"There is no death. The stone is
rolled away.
Christ rose victorious on Easter Day."

And I beneath the gold star on my
breast
Feel suddenly how greatly I am blest.
Somehow the boy I love is with me
still.
Gentle as mist above the greening hill,
One with the wind I hear his clear
voice call:
"There is no death. God lives, and
God is all."